

Record "peacetime" budget

Between July 1, 1952 and June 30, 1953, the Administration proposes to spend \$85.4 billion. That is the "heavy price," said President Truman in his budget message on January 21, which the American people must pay for defense, for peace, for the survival of the free world. Compared with estimated expenditures during the current fiscal year, the projected spending program for fiscal 1953 reveals a sharp upturn in outlays for military items. To a large extent this increase represents deliveries on contracts that were let over the past 18 months, or are being let now. It does not mean that defense goals have been expanded beyond original plans. On the contrary, the President's budget is an official admission that the goals originally projected have proved to be unrealistic, so that their realization must be postponed until 1955 at the earliest. We shall have a 21-division Army, a 143-group Air Force, an enlarged Marine Corps and a Navy of 408 combat ships, but not so soon as the Administration had hoped. Thus spending will continue heavy over the next three fiscal years. Not until 1956 will budgets decline appreciably, or be in balance. This year the estimated deficit will be \$8 billion. Next year it will jump to \$14.4 billion, even though, at present tax rates, the Government's income will hit a record \$71 billion. Here is the spending picture in broad outline, all figures being in millions of dollars:

	1952	1953
Military services	39,753	51,163
Foreign aid	7,196	10,844
Veterans' programs	5,166	4,197
Interest on debt	5,955	6,255
All other spending	12,811	12,985
Total spending	70,881	85,444

More forcefully than a dozen paragraphs, these figures show why the substantial cuts Congress is threatening to make will have to come out of the defense and foreign-aid programs or not be made at all.

... no boost in tax rates

During the four days that intervened between the Economic Report and the budget message, the President underwent a change of heart on taxes. In the Economic Report he recommended plugging loopholes and "some tax rate increases" to make up the difference between the \$10 billion he requested last year and the \$5.7 billion Congress gave him. In the budget message there is *no mention of increasing tax rates*. After taking the congressional pulse, the President probably concluded that any recommendation along that line would be so much beating of the air. He placed all the stress this time on eliminating "glaring injustices in our laws," which grant special favors to some groups and disguise subsidies to others. The President named only the shipping industry, but he surely had in mind also the oil and mining industries, which are allowed to deduct 27½ per cent from earnings before paying taxes. If these and other loopholes

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are plugged, the Government might net another \$4 billion or so. Appalled by the size of the prospective deficit, the legislators may be willing to clamp down on privileged groups. They won't buy any hike in tax rates.

Our Archbishop returns

His Eminence Francis Cardinal Spellman, Archbishop of New York and Military Vicar, returned home on January 21 after a memorable Christmas visit to the Korean battlefield and a subsequent journey that spanned the world. Gen. James A. Van Fleet, Commander of the United Nations forces, at whose invitation the Cardinal undertook the Korean trip, had declared that "his presence with the men at the front will be a very welcome Christmas gift to them." It was, indeed, a welcome gift, as the thousands of war-weary soldiers testified who crowded into trucks and jeeps and traveled miles of mountain roads to be present at the Cardinal's midnight Mass. An estimated 8,000 men attended the five Masses which his Eminence celebrated on Christmas and the day following. Traveling by plane, helicopter, jeep and staff car, he shook hands with thousands of American and other UN soldiers. Catholic, Protestant and Orthodox alike expressed their deep gratitude for his interest in their welfare and for his offer to transmit messages to their loved ones at home. General Van Fleet, observing the response of the soldiers to the fatherly kindness of the Cardinal, remarked: "This is the greatest visitor and message of good that could come to any army at Christmas." The Cardinal's return trip by way of Japan, Formosa, the Philippines, Hong Kong, Calcutta, Paris and Rome brought encouragement to many of the peoples allied with us in the war against Communistic tyranny. The intrepid traveler was himself encouraged and refreshed by two audiences with the Holy Father on January 15 and 16. We welcome him home, thanking God for many happy landings and for all the good done for God and country.

Effects of the urban revolution

How steep a price policies of racial segregation make us pay in our city life was forcibly stated by Prof. Ira DeA. Reid of Haverford College at a dinner given in New York City on January 21 by the National Urban League. (The dinner honored Dwight R. G.

Palmer, chairman of the board of the General Cable Corporation and chairman of President Truman's recently formed committee to prevent discrimination in Government service.) Census reports and local studies, according to Professor Reid, show a steady growth in racial congestion in the crowded centers of most of our big cities. In the last ten years the proportion of nonwhite to white inhabitants of those areas has increased from anything like 50 to 100 per cent. These slum sections or ghettos are being steadily filled up with migrants who drift to the cities from backward agricultural or rural regions in the Deep South, Puerto Rico and the West Indies. The older dwellers in these city areas find themselves hampered and frustrated in trying to build order out of confusion. The result of this "urban revolution" (to use Lewis Mumford's phrase) is a rapidly swelling social and economic burden upon the entire city and nation. Exclusion policies in the city at large, fostered by racial prejudice and anti-social real-estate policies, make it impossible for the new arrivals to spread out normally through the urban district. The cure is enlightened citizen action, based on the plain facts of life in our changing communities.

Greece, Turkey, the Mediterranean Command

At the Lisbon meeting of the North Atlantic Council—twice postponed and likely to be postponed again—top-priority task will be the integration of Greece and Turkey into NATO's defense alignment. The member nations are now in the process of ratifying the amendments to the North Atlantic Treaty permitting the inclusion of the two strategically-placed countries, and formal admission is a foregone conclusion. The reasons are not far to seek. Greece will put 10 and Turkey 19 combat divisions at General Eisenhower's disposal. More important, together they will guard his southern flank, providing the first line of defense for North Africa and the Middle East. A dozen airfields, already under construction, will bring Allied bombers within easy striking distance of key Soviet objectives. This important addition to NATO striking power will be in danger of dissipation, however, if the Allies at Lisbon fumble the problem of the Mediterranean command. Because of their interests

in Cyprus and the Suez Canal, the British have been insisting that the Eastern Mediterranean be organized into a separate and British command. (Mr. Churchill may have accepted an American as North Atlantic commander in order to strengthen the British case.) But thus to compartmentalize command in the Mediterranean might hopelessly confuse the lines of authority. Admiral Robert Carney, commander of the U. S. Sixth Fleet, is already head of HAFSE (Headquarters, Allied Forces, Southern Europe) under General Eisenhower, with jurisdiction, however, limited to the Western Mediterranean. The Turks do not want to serve under a separate British command. Since the United States, at British insistence, has assumed responsibility for the entire Mediterranean area, it has a right to insist at Lisbon that Admiral Carney be given the over-all command.

German troops for the West

Hard on the heels of the ratification of the Schuman plan (AM. 1/26, p. 433) West Germany has announced another significant step which tightens her bonds with the Western community of nations. On January 19, Theodor Blank, State Secretary for security problems, announced over the radio that the Federal Government had readied plans for a program of selective service for young men 19 to 21. Since Western Germany is being asked to contribute 300,000 to 400,000 men to a European army, and since heretofore the Germans had planned a volunteer force of only some 60,000 men, the only way to meet the obligation seems to be through some sort of conscription. It is reported that public reaction to the announcement has been favorable, though tinged with some foreboding. Two observations suggest themselves. Despite West Germany's remarkable economic comeback, unemployment reached the 1.75 million mark at the middle of January and about one-third of the nation is on the dole. Probably, therefore, more young Germans than contemplated might be eager to volunteer for the army. This in turn might make rearmament more palatable to the German people, though it would not, apparently, placate the opposition of the Social Democrats. The latter have threatened to take their case to the courts, in the hope that the whole rearmament plan may be declared unconstitutional. An adverse court decision would necessitate a change in the constitution, and it is very doubtful, with the Social Democrats in opposition, whether a big enough majority could be won to the change. At any rate, the ferment of increasing unity with the West is working powerfully in West Germany. That is all to the good for the West, and for Germany as well.

And now Tunisia

Tunisia, protectorate and cornerstone of France's North African Empire, whose population of 3.3 million includes but 800,000 Europeans, is threatening to go the way of Iran and Egypt. That is the meaning of the riots which broke out on January 14. In a state-

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ment a week later, the new French Premier, Edgar Faure, promised that France would continue to seek the independence of Tunisia, but would not relax her stern efforts to maintain public order there. Though conciliatory in tone, the statement had small initial effect on the nationalist drive for autonomy in Tunisia's internal affairs. Under the present regime the official head of state is a native Bey, but he and his cabinet are merely window-dressing. Actual power is vested in a French Resident General and a Council, and the Council has only a minority of Tunisians. These are neither elected by the people nor appointed by the Bey but are chosen by the French authorities. Though a moderate nationalist movement under the leadership of Habib Bourguiba has existed for some time, Franco-Tunisian relations, up to the present, have always been kept on a fairly even keel. Sooner or later, however, a more drastic type of Arab nationalism was bound to sweep the country. Simultaneously with the arrival of a new Resident General, Jean de Hauteclocque, the Bey's cabinet dispatched two emissaries to Paris to plead their country's case for internal autonomy before the UN. Street demonstrations followed. The French cracked down hard, snatched Bourguiba, a dozen other nationalist leaders and some Communists and flew them to an island off the coast. The Arab nationalist movement, however, has become too big for such heavy-handed French colonial methods. M. Faure and his colleagues would do well to ponder prudently the reports that Franco Spain is planning greater autonomy for Spanish Morocco.

The Korean prisoners

The Korean truce talks, stalled for seven months, hit a new snag on the question of interchanging prisoners of war. On January 21 the Communist delegates warned the UN to change its stand or "give up hope for a truce." The UN representatives, justifiably disturbed over the fate of Allied prisoners, had devised a plan to insure the safe return at least of all those admittedly held by the Reds. They proposed an exchange on a voluntary, one-for-one basis. Since the Communists acknowledge holding only 11,000 captives, compared with the 132,000 in UN camps, such an interchange will leave 121,000 Reds still to be repatriated. According to the UN plan the one-for-one exchange would then be extended to foreign and Korean civilians held by the Communists. Some 50,000 South Korean civilians are known to have been trapped behind the Red lines during the "accordion" war of almost a year ago. These the Reds have forcibly "re-educated" and compelled to work or fight for them. The Allies would give them the right to choose their own regime—to remain in North Korea or return to their homes. The Reds object to voluntary repatriation, fearful, no doubt, that too many of their own soldiers might elect to stay where they are. They object also because an exchange on the basis proposed by the UN would be equivalent to repudiating their

totalitarian "right" to impress the conquered into their service. By January 22 the truce talks were virtually suspended again. It begins to look more and more as though only one of two things will effect a truce in Korea—a voluntary, and therefore unlikely, change of heart on the part of the Reds or one induced by increased military pressure.

The Pope speaks to China

On January 18, His Holiness addressed an Apostolic Letter to the martyr-church of China. Despite the anguish of his father's heart, the Pope was still able, as only the Vicar of Christ is able, to view his children's sufferings with that peculiarly Catholic blend of deep sorrow and serene confidence. The Church, he reminds us, "can be opposed and combated, but not conquered." The Chinese clergy and faithful, isolated and battered, he exhorted to steadfastness in their already heroic fidelity. He bade them offer their cruel sufferings to God for the ultimate peace and freedom of the Church in China. One particular lure of the Communist tyrant he warned against: the cheap, nationalistic appeal to establish a "Chinese" church, schismatic, separated from the Apostolic See. Catholics, said the Pope, "cede to none in their love of fatherland," and they are bound to obey legitimate public authority. Then, in an especially telling phrase: "... they render to everyone, and especially to God, that which is due." One feature of this whole sad story should impress the Catholic missionary conscience. His Holiness, deeply concerned over the expulsion of foreign missionaries (more than half have already been forced out of China), stressed the basic Catholic position on the need for a native clergy. Foreign missionaries, no matter what their devotion to their people, are still outsiders, even in tranquil times. When persecution comes, the first cry is always against missionaries as "foreigners," and an infant church is left without priests, the Mass or the sacraments. China is the most recent example, for her valiant native priests are all too few. Obviously, this is a reminder that we need to be more generous toward causes which aid the establishment of a native clergy throughout the mission lands.

The liberals' cart before the horse

In a thoughtful, if rather scary article in the *New York Times Magazine* for January 13, Associate Justice of the Supreme Court William O. Douglas writes of "The Black Silence of Fear." Suspicions, mistrust, character-assassination, loyalty tests and other ills, he thinks, are narrowing the boundaries of legitimate political discussion. They are engendering such a panic to be on the "orthodox" side of political thought that we are being regimented into a sort of craven replica of the very totalitarianism we reprobate. We are seeking strength in a scramble for supine uniformity, whereas "our real power is our spiritual strength, and that spiritual strength stems from our civil liberties" (emphasis added). Mr. Douglas' concern is an elo

quent testimony to his love for freedom, but his ultimate analysis, we fear, betrays the liberal mind trying to put the cart before the horse. There is a sense in which his statement can be defended—spiritual strength is indeed *shown* by the exercise of civil liberties and may be buttressed by such exercise. But what if civil liberties may not be exercised? Do Poles and Hungarians, and all behind the Iron Curtain *have* no spiritual strength just because they cannot here and now exercise civil rights? That would be a dour conclusion for the author of *Strange Lands and Friendly People* to make.

... strength of the spirit

The true relation of civil liberties and spiritual strength is the reverse: civil liberties stem from, have their basis in spiritual realities. For civil liberties can have as their foundation only man's inherent dignity and his equality with other men and these spring uniquely from man's creation by God. As the U. S. Bishops reminded us in their November 18, 1951 statement:

From man's position as God's rational, free and responsible creature, destined for eternal life, spring the unique dignity of the human individual and his essential equality with his fellow men . . . All human rights and obligations have their source in God's law; otherwise they are meaningless.

If, as Mr. Douglas claims, "from Asia one sees an America that is losing its humanity, its idealism and its Christian character," the root reason is not so much the atmosphere of fear that blankets us—which we think the Justice exaggerates—as the failure of leaders publicly and fearlessly to proclaim that the reason we have human rights at all is that we are God's creatures with an eternal destiny.

Father LaFarge, don't look now

On the evening of February 25, 1952, at New York's Waldorf-Astoria, our esteemed colleague Fr. LaFarge is to be the guest of honor at a testimonial dinner. Twenty-five years ago this past August, he came to AMERICA as associate editor. During that quarter-century, he has enriched not only Catholic journalism, but also the fields of interracial justice, liturgy and ecclesiastical art, international peace, rural life and city housing, intercredal cooperation and many another. The many friends and co-workers of Fr. LaFarge were enthusiastic when the idea of a public tribute was broached. A committee was formed under the honorary chairmanship of His Eminence Francis Cardinal Spellman and the chairmanship of the Hon. Thomas E. Murray, member of the Atomic Energy Commission. Invitations are now in the mail. We wish we could send personal invitations to all our subscribers. Since we obviously cannot, we hereby invite you to the dinner, should you happen to be in New York on February 25, and commend to your prayers both the success of the tribute and Fr. LaFarge's continuing fruitful apostolate.

THE RED MAN SEEKS JUSTICE

"Give it back to the Indians" is a jest which has no humor and much irony for the red men living in the United States. After initial attempts at extermination failed, treaties, reservations, wardship and assimilation have been successive methods of dealing with the Indians. Each shift of policy has been marked by failures and discouragement, largely because of indifference in official circles or unwillingness to face the problem squarely. Now, with a show of great good will at least, the Government is seeking to make amends for some of its many past mistakes.

Under the terms of the new policy, trial began January 15 before the Indian Claims Commission in Washington, D. C., on the demands of the Coeur d'Alene tribe of Idaho to recover upwards of \$10 million for claims resulting from the sale of tribal lands to the Government. By means of a treaty of March 3, 1891, these Indians sold some three million acres in northern Idaho to the United States for \$150,000, or about five cents an acre. The plaintiffs claim that at the time of the sale the mineral wealth of the area was a matter of public knowledge, that \$15 million had already been extracted in precious metals, and about 10,000 miners were roaming the lands. Since then a part of the Coeur d'Alene claims has become one of the richest mining sections in the West, from which silver, lead, zinc and gold to the value of over \$1.25 billion have been taken out by the new owners, who bought their titles from the Government.

The principal witness and research consultant for the Indians is Rev. William N. Bischoff, S.J., of the Department of History at Gonzaga University of Spokane. Father Bischoff comes by his position of special pleader for the Indians in the tradition of his missionary predecessors, since the Indian case is based upon the correspondence, records, maps and other data of the Jesuit missionaries among the Coeur d'Alene, including a letter of the great Father Pierre de Smet. These documents are available now because of the labors of Father Bischoff and Rev. William L. Davis, S.J., also of the Department of History at Gonzaga, in gathering together the scattered archives of the Oregon missions for safekeeping and study.

The legal basis for the suit, according to Kenneth R. L. Simmons of Billings, Montana, is an act of Congress of August 13, 1946, which provides that within five years of that date any tribe may ask the Government for damages for loss of land or properties under treaties which are proved unjust. Several Western tribes have filed suits with the Indian Claims Commission, which is the court of original jurisdiction. In the event of a Government appeal, these suits would go before the United States Court of Claims, and possibly the Supreme Court. Under other legislation, some tribes have already secured substantial settlements. The Ute tribe, for instance, won a \$32 million judgment in the Court of Claims in 1950. This may all be evidence of a quickening national conscience respecting the Indian. Let's hope so.

PAUL S. LIETZ

WASHINGTON FRONT

Father Parsons, who does such a fine job in this space every week, has let me take his place to report on the "Orientation Conference for Religious Leaders" sponsored by the Department of Defense at the Pentagon, January 15-17.

Frankly, when Secretary Robert A. Lovett and Conference Director Commander John Paul Floyd invited us, I think most of the "religious leaders" were puzzled. They suspected they were going to be "sold" UMT.

Actually, nothing about UMT was scheduled on the program until the morning of the third day. The religious leaders, in fact, seemed more concerned about UMT than the conference-planners, since the audience began putting questions much earlier on that subject. For a while it even looked as if no speaker would satisfy the group's curiosity. Assistant Secretary Anna M. Rosenberg, speaking last on the final day, did her best to clarify the proposal.

Several phases of the conference made a very deep impression. First, every official, civilian and military, who addressed the group was the soul of courtesy and deference. One got the impression of honest-to-goodness democratic administration in the Pentagon, that is, administration *responsible* to the people.

Secondly, the three armed services, though they proceed at different paces on analogous problems, seem to be learning to work together as a team. The conference itself was a "joint" project, and ran very smoothly.

The most important part of the program dealt with the ways in which the services are facing their responsibilities for the religious and moral welfare of servicemen and women. Maj. Gen. John M. Devine explained the "Character Guidance" program and the extensive educational opportunities, e.g., through correspondence courses, now open to servicemen.

We are finally growing up to what the Founding Fathers in their day called "the exigencies of the Union." The three chaplains' corps are convinced that our top civilian and military leaders now fully appreciate what it means to take youths out of school, out of family and community lives in order to make soldiers of them. Our military leaders now understand 1) that, whether as fighting men or later as civilians, our youth cannot measure up to the world crisis without religious and moral training; 2) that the armed services must therefore make available the religious and moral helps the recruits had before induction.

The Pentagon is showing how necessary in education is a certain amount of authority wisely used—used in this case to put to work the only means promising to produce the desired results: systematic instruction by chaplains in our traditional religious morality.

ROBERT C. HARTNETT

UNDERSCORINGS

February is Catholic Press Month. This year's special theme is "So that no one may deceive you by persuasive words." James F. Kane, executive secretary of the Catholic Press Association, which sponsors the annual observance, says that there are now over 500 Catholic publications in the United States, with a combined circulation of over 15 million. The third week of February will be Catholic Book Week, under the sponsorship of the Catholic Library Association.

► On Jan. 16, Most Rev. Hugh Louis Lamb was enthroned as first bishop of the diocese of Greensburg, Pa. The new diocese comprises four counties from the diocese of Pittsburgh, and has 170,000 Catholics.

► On Feb. 2, for the first time in this country, "Holy Childhood Day" will be observed by the American branch of the Pontifical Association of the Holy Childhood, an international society organized in 1843 to benefit the children of mission lands. Special ceremonies will mark the day in parochial schools and parishes, which contain 2 million members of the Association.

► A new lecture series, sponsored by the School of Industrial Relations, Le Moyne College, Syracuse, N. Y., will treat "The American Philosophy of Life." The lectures will consider the origin of the nation, the Declaration of Independence and the Constitution; the nature of liberty and its application to modern problems; the expansion of the national economy and other key developments of American life.

► Rev. William F. Jenks, C.S.S.R., who will direct a Workshop on Special Education of the Exceptional Child at the Catholic University of America, Washington, D. C., June 13-24, recently called for a greater interest in the Catholic blind. He pointed out that there are but three Catholic schools for the blind in the entire country, all of them east of the Mississippi. There are only six Catholic Guilds for the Blind, and but one large Catholic braille library.

► Station WGBH, Boston, is a new noncommercial radio station affiliated with the Boston Symphony Orchestra and six local colleges and universities: Harvard, Boston College, Boston University, Massachusetts Institute of Technology, Northeastern University and Tufts College. The station, in operation since last October, promotes adult education throughout New England by radio and television. Programs will include regular courses recorded in the classrooms of the cooperating institutions, special features from the British Broadcasting Corporation, Radio-Diffusion Française, the Canadian Broadcasting Corporation, and other international broadcasting services.

► On Jan. 18, in New York City, died Judge Alfred J. Talley, 74, prominent public servant, active Catholic layman and long-time friend of this magazine.

R. I. P.

R. V. L.

Last call for atomic control

President Truman's decision, announced January 21, to ask Congress to authorize a five-year atomic expansion program to cost between \$5 and \$6 billion is by way of being a personal triumph for Senator Brien McMahon, chairman of the Joint Congressional Committee on Atomic Energy. The Senator from Connecticut advocated the step last September in eloquent addresses to the Senate and to the Federal Bar Association. With Rep. Carl Durham (D., N. C.), vice-chairman of the Committee, he then introduced a concurrent resolution declaring it to be the sense of Congress that "the Army, Navy and Air Force must be equipped with atomic weapons in far greater numbers and variety, looking toward more security for the United States at lower annual defense budgets."

The Senator did not promise that peace would result from his resolution. He did claim that it would make possible "massive deterring power [that] can win us years of grace—years in which to wrench history from its present course . . ." During those years, however, the atomic arms race would continue and "from history we know that an unbridled arms race always leads to war—and I do not believe that the laws which govern such a race have been repealed in this atomic age."

Senator McMahon therefore introduced a second resolution with a group of distinguished colleagues (AM. 10/6/51, p. 1), which he called "the crucial half of a total plan for peace." The resolution urged, among other measures, that the next session of the UN General Assembly "devote itself to the single purpose of stopping the armaments race by speeding agreement upon effective and enforceable disarmament and control covering conventional armaments, biological and chemical agents, and atomic and hydrogen bombs."

Neither resolution was even voted out of committee. The story of the pedestrian steps taken in the United Nations to stop the armaments race is well-known. After six weeks of bickering, the whole question was referred to a new Disarmament Commission which is to meet on February 10.

However obstructive the Russians may have been at Paris, it cannot be said that the United States was, by contrast, very constructive. The original UN Atomic Energy Commission had long since given up on the so-called Majority Plan. Yet the United States, Britain and France presented the same plan at Paris—with minor modifications. This despite the warnings of the atomic experts that changed circumstances had rendered it obsolete. The Assembly compounded this error by directing the new commission to make the old plan its frame of reference.

This is an utterly negative and sterile approach. It has been that ever since the Soviets began building their own atomic stockpile. This point was convincingly argued in a letter to the *New York Times* of January 20 by Prof. David F. Cavers of Harvard University, who concluded that

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The United Nations atomic control plan was an impressive achievement, given the time and circumstances in which it was devised. Its merits should not blind us to the fact that those times and circumstances have changed. National interest and world peace alike require that the new UN Disarmament Commission take a fresh start.

The commission will not do so unless the United States takes the lead. There is no time to waste. Senator McMahon expressed the utmost sense of urgency four months ago. The control of atomic energy becomes increasingly difficult with each passing day. Indeed the time approaches when each side will have such a large stockpile that it can secrete a militarily significant supply of fissionable materials with no danger of detection.

It is therefore imperative to seek at once for an alternative to the old Majority Plan. Even if it is not as good or as effective as the original plan was supposed to be in the original circumstances, it would be better than the mad race that threatens to destroy us all.

This Review therefore appeals once again to the President to authorize a new Acheson-Lilienthal Committee to restudy the whole problem of atomic control while there is still light to study by.

America and the Russian future

In the *New Leader* for January 14 four distinguished writers—Raymond Aron, influential French publicist; Prof. Wilhelm Roepke of Geneva; Fedor Stepun, Russian social and religious philosopher; and Boris Shub, former director of Berlin's anti-Soviet radio station RIAS—discuss the Russian policy outlined in George F. Kennan's famous article, "America and the Russian Future," in *Foreign Affairs* for April, 1951. The recent appointment of Mr. Kennan to the post of American ambassador to Moscow lends dramatic interest to this symposium. The very title of Mr. Kennan's article reminds us with a jolt that in all the talk about resisting Russia we have almost completely neglected one immensely necessary consideration. What hopes or fears are we going to hold out to Russia if she is ever liberated, and how shall we get those ideas over to the Russians before it is too late?

The four writers agree substantially in approving the positive side of Mr. Kennan's proposals. They are in accord with him in rejecting a merely crusading, one-track type of U. S. foreign policy, using American democracy as the yardstick of all political values. They

believe as he does that any government that is to succeed the present regime must be planned by Russians for themselves, and not be a synthetic product hatched out by U. S. theorists. They are all convinced that nothing can be accomplished by total war unless the freedom-loving elements in Russia are our allies, and that without this friendship, war would only widen "the area of anarchy and despotism."

But further analysis of the symposium indicates that any discussion of Russian policy that passes beyond the strategy of present or future armed conflict creates a whole bagful of highly controversial questions. How far, for instance, should we go in developing a concrete and "massive propaganda" (Shub) in favor of internal resistance among the various peoples and classes in the Soviet Empire? How far can the Western Powers commit themselves to predetermined notions on the future political and social structure of Russia? Are we to look for a Russia "pulverized" and dismembered by a break-up into its numberless ethnic groups or nationalities, or is the age-long Moscow hegemony to be perpetuated? With what effectiveness or justice may we ally ourselves with various strongly anti-Communist regimes or groups in exile? Should we concentrate on smashing Communism's center at the Kremlin, or should we consider, with Raymond Aron, that the "intermediate zones" in Europe and Asia between the Western and the Soviet camps are "the stake in the cold war and will decide the nature—whether limited or total—of the present world conflict"?

Events of the present and immediate future ought to stimulate plenty of such discussions, for instance by Russian Institutes at Fordham or elsewhere. If such discussions, however, are to fulfill their purpose, they should not shrink from full, relentless realism in ascertaining and facing all the attainable facts about the present mentality, conditions and situation of the Russians. These may be the guilty, corrupt and soulless government types described by Kravchenko, or they may be the remote masses whom Stepan tells of, who innocently cling in humble silence to the underground traditions of earlier Christian days.

Plans for the future should weigh carefully the good as well as the evil elements in Russia's past. Furthermore, all concerned should realize that no victory is genuine unless the "poison of national hatred" (Roepke) has been eliminated from the hearts of both the Western and the Russian peoples. What a challenging task this may be appears from former Red Army Captain Michael Koriakoff's essay on the Soviet Man: "With patriotism and love of neighbor dead . . . the Bolsheviks have found one solution [to the problem of national unity]: you can unite men by hatred."

Relentless realism in dealing with the most powerful and cunning foe the human race has ever faced; boundless disinterestedness and charity toward Communism's crushed, deported, disorganized, enslaved and tortured millions: these are the master keys with which America and the Western world may hope to solve the mystery of Russia's future.

Easing population pressures

What was accomplished last November and December at the Brussels meeting of 23 nations to tackle the problem of Europe's overpopulation was tentative rather than definitive. A Provisional Inter-Governmental Committee for the Movement of Migrants from Europe was set up, with the modest goal of moving 115,000 refugees and surplus people from five European countries in 1952.

This is admirable, but really no more than a drop in the bucket. It is estimated by experts that about one million people must be siphoned from Germany, Italy, Austria, the Netherlands and Greece *every year* for the next five years, if Europe is to lick the surplus population problem. That the problem *can* be licked is proved by the fact that progressive countries in need of manpower have already asked for a total of 500,000 immigrants a year—Australia alone, for example, wants at least a million in the next five years.

But a full solution demands the wholehearted cooperation of the United States. Such cooperation will never be forthcoming so long as we retain our present antiquated and discriminatory immigration policies, which not only bar people from our shores but also work at cross purposes with our foreign policy. We do not recognize, for instance, the Soviet annexation of the Baltic states. Yet under normal immigration quotas only 2,500 from Latvia, Lithuania and Estonia have entered the United States since the beginning of the DP program in 1948. This is not only stultifying but, as Harry N. Rosenfield, a Commissioner on the U. S. Displaced Persons Commission, points out in a fine article on the subject in the *New York Times Magazine* (January 20): "Our general immigration laws destroy the trust of free men in America as a land of promise."

Our immigration laws *must* be changed if we are to do our part in solving the problem of "people without land and land without people."

Bishops rebuke bigotry

Two remarkable contributions to a better understanding between Catholics and Protestants were made in the past month by Catholic bishops. On January 17, Most Rev. John J. Wright, Bishop of Worcester, Mass., spoke by invitation before a meeting of the Ministers Alliance of Worcester on recent pronouncements of the Bishops of the United States. Most Rev. George R. Leech, Bishop of Harrisburg, Pa., spoke on January 13 over station WHGB in that city, in reply to an anti-Catholic address given over the station's facilities by Paul Blanshard.

Bishop Wright appealed for a greater cooperation of various religious groups in the field of social action and in the exchange of information and opinion on public matters which affect the common good. Progress in such cooperation, he said, has already been made in such matters as the USO, community fund drives, housing and other economic, civic and social

activities. Pointing out that there are wider fields for united action, Bishop Wright emphasized the futility of all efforts to achieve any betterment unless men are brought to recognize the supremacy of God's law in all their human activities. This alone

will give direction and cogency to our several and joint efforts to curb such evils as gambling rackets, to inculcate temperance and purity and to eliminate public incitements to sin against these, to control juvenile and not-so-juvenile delinquency, to arrest the disintegration of the home under the impact of infidelity, to promote the public welfare by work for international peace and national stability, to resist the inroads of militarism, the divisive demands of racism, the violation of civil rights by unfair economic, political and social discrimination.

In the areas where Catholics and non-Catholics cannot make "common cause" there can at least be a recognition that the "fences" that separate us "are built upon basic principles which are supremely important, too close to conscience and to the soul's relationship to God for anyone to dismiss them cynically or impatiently."

Speaking to what was probably the largest radio audience in the history of the station WHGB, Bishop Leech appealed for unity, charity and understanding. He noted that Blanshard had come as a stranger into a community where tolerance reigned and by his misrepresentations was hurting not only Catholics but all the people of Harrisburg. Though we differ, said Bishop Leech, in color and creed and racial backgrounds,

The genius of our America has been that we found unity in diversity. We have found the way to live together in true tolerance by respecting in others the civil and religious rights which we claim for ourselves.

The overwhelmingly favorable response of Catholic, Protestant and Jew to Bishop Leech's spirited address shows that a fair and reasoned exposition of Catholic beliefs goes far to refute divisive bigotry. Bishop Wright developed another facet of the same question by showing how Americans of different faiths can work together harmoniously for the common civic good.

Vote on the Seaway!

The long controversy over the St. Lawrence seaway, as Senator Aiken (R., Ver.) reminded his colleagues on January 10, has taken a new turn which Congress cannot reasonably afford to ignore. No longer is there question of whether the seaway ought to be built. That question was answered in the affirmative last December when the Canadian House of Commons unanimously approved the St. Lawrence Seaway Authority Act. Under this law is established a Crown company, called the St. Lawrence Authority, with power to borrow \$300 million to begin work on an all-Canadian seaway. The Canadian Government intends to start

operations at once. The question, therefore, which concerns Congress now is whether or not the United States is to share in this great project and have a voice in the administration of the seaway. To quote Senator Aiken:

The only question that faces Congress in this session is whether we will have the foresight to insist upon joint partnership and joint control of this vital artery of commerce and military transport.

If the past attitude of the 82nd Congress toward the seaway offers any indication of its future course, it seems safe to say that the foresight of which the Senator from Vermont speaks will be conspicuously lacking. None of the bills introduced during the first session ever got out of committee. They still languish in pigeonholes and, according to the powerful chairman of the Senate Foreign Relations Committee, Senator Tom Connally (D., Tex.), that is where they will remain. "It's a dead issue," he pontificated to the press on January 10.

In the face of what happened last fall during the debate on foreign aid, it is beyond all comprehension how the aged gentleman from Texas can decently persist in his obstructionist way. In the course of that debate friends of the seaway had readied an amendment to the foreign-aid bill that would have made the United States and Canada partners in the St. Lawrence project. They were dissuaded from their course only when several members of the Foreign Relations Committee promised that, if the amendment were withdrawn, the Senate would be given a chance to vote on the seaway issue early in the second session. Has Senator Connally forgotten those pledges? Or has he so little respect for the promises of fellow committee members that he feels no compunction in overriding them?

Perhaps there are not enough votes in Congress to pass a seaway bill. Tabulating all the sectional and economic interests opposed to it, we doubt whether there are. Nevertheless, if the democratic process is to be respected, Congress ought at least to be given a chance to register its will on the issue, even if in so doing it should reveal a serious want of foresight and a dismal lack of understanding of where the best interests of the country lie. No individual, not even the high-handed head of the Senate Foreign Relations Committee, should be allowed to block a fair vote.

The bill passed by the Canadian Parliament leaves the door ajar in case the United States should belatedly decide to come in on the deal. That door will not be open much longer. Once the Canadians have drawn up plans and specifications for the seaway and made all the other initial preparations, the time for decision will have passed. We have roughly the rest of this year to make up our minds. If we wish to let our good neighbor to the north control the seaway, fix the tolls and collect the revenues, we should take that decision with our eyes wide open. It should not be made by default.

Mounting tension in Indo-China

Richard L.G. Deverall

INDO-CHINA is one of the major geopolitical keys to the capture of Southeast Asia by the Communist militarists. It may be recalled that in AMERICA (1/20/51, pp. 453-5) this writer predicted a push into Indo-China in 1951. "We cannot overlook the developing crisis in Indo-China, which may in a short time see Red Chinese extension into a Greater East Asia War." China, with Russian backing, is today in a position to move into Indo-China. This is certainly true if her forces in Korea are left free by a truce. For, despite the terrible casualties inflicted on the Communist armies during a year and a half of war, both China and Russia have reaped certain advantages from the "police action," which can only serve to embolden them to attempt further aggression.

ADVERSE BALANCE ON KOREA

1. Though the war in Korea has demonstrated that the UN is capable of taking action in the face of aggression, it has also occasioned the growth of a "neutralist" bloc in the UN. This bloc would prefer to consider the Korean conflict as a phase of the USA-USSR power struggle, which it most definitely is *not*. Korea is a nation raped by Communist aggression backed by Red China and the Soviet Union. Yet, as far as Peiping and the Kremlin are concerned, *the Korean war has proven the inability of the UN to resolve even this basic moral issue*. A UN disunited on such a fundamental problem is no deterrent to communism, which thrives on aggression.

2. American soldiers have been fighting in Korea for almost two years. Their casualties are mounting and the continued reports of returning chaplains and others would indicate that the morale of the fighting forces is far from high. During this same period, *not one Russian has been killed in Korea*. It is to be presumed, therefore, that the Soviets are confident they have nothing to lose if they back another Korean-style aggression.

3. For almost two years the Soviet Union has used the Korean struggle as an excellent proving ground for its own weapons. Korea has given it the opportunity to see what weapons the Americans have on hand at this time. One recalls that from 1937 until the beginning of World War II, the Soviet Union had fighter and bomber squadrons in China fighting for the Kuomintang against the Japanese. As Gen. Claire Chenault later wrote:

The Russians used China as a proving ground for their equipment and tactics against the Japanese . . . Squadrons were rotated every six

Mr. Deverall, who assessed the Indo-China situation in these pages a year ago ("Indo-China: southward Mao?" AM. 1/20/51) makes a fresh appraisal in the light of the past twelve months. He finds the danger greater than ever, and suggests some norms for future action. Mr. Deverall is representative for Asia of the AFL's Free Trade Union Committee.

months to spread experience through the Red Air Force.

Similarly we read in the December 21 issue of the Cominform journal *For a Lasting Peace*:

The war has been a great school for the People's Army and the Chinese volunteers. They became tempered, commanders became more able and skilled, the rank and file became better disciplined and acquired greater initiative.

The December 31 issue of *Life*, analyzing the worth of Korea to the Communists, concluded:

The Reds have suffered casualties and defeats in Korea. *But, long range, they have gained more than they have lost from a schooling which, in cold-blooded military terms, is the most valuable a soldier can get—combat* (emphasis added).

The heavy losses of the Chinese Communist forces seem of little moment when one reflects on the enormous training value of Korea to Mao Tse-tung, the Asian von Clausewitz.

On the other hand as the fighting has progressed, the Americans have had to introduce many of their secret weapons—improved bazookas, jet fighters, bomb sights and so forth. As one writer has commented: "Every month fattens the Kremlin's accurate file of information about the weapons of the West."

4. What is perhaps most to the advantage of world communism in its diabolical plans to subjugate Southeast Asia next, is the fact that large sections of the region have become alienated from the United States as a result of the Korean war. Along with the "neutralist" bloc in the UN, these sections also have come to regard the world organization as exclusively an arena for the USA-USSR power struggle.

In India, for example, American newsreels seem to specialize in pictures of American bombers firing North Korean targets. In Japan a large and growing section of public opinion regards the armed protection of Japan as an invitation to "a second Korea," *i.e.*, mass incineration of all major cities and pauperization of the rank-and-file civilian population. *The American propaganda effort to explain the Korean war to Asia has been a dismal, frightful failure*. The attitude of white American soldiers and their terming of all Koreans "gooks" has undercut our approach to Asia. The fact that not a single Korean, not a single Asian has taken part in the truce negotiations stands in striking contrast to the presence of well-dressed Chinese and Korean military men who represent the Communists. It is not certain therefore that a Chinese Communist drive against "French colonialism" in Indo-

China will not meet with general Asiatic sympathy.

5. Finally there is the fact that the Communists have, for over a year, carried on planned eradication of non-Communist intellectual society in Korea. Their occupation of Seoul a year ago was marked by shocking genocide, for the long-range Communist aim is to kill off any and all Korean intellectuals unfriendly to communism. This mass genocide is supported by well-planned guerrilla forces planted behind the UN lines.

The inference from the foregoing is that even if we conclude a military victory south of the present battle-line, American and UN forces will be forced to remain in Korea for an indefinite period. If our armed strength is removed, Korea will again be invaded or infiltrated, and ultimately Stalin will bring all Korea behind the Iron Curtain. Thus whether the military stalemate goes on, or whether an armistice is concluded, our forces are going to be tied down in Korea. Paths of aggression into Southeast Asia will be just as open as they are now.

Not only has Red China gained much in Korea to help realize her plans for future aggression, but the war has also helped the Communist regime to secure its future at home. One must remember that the post-revolutionary civil war in Russia was, in a sense, welcomed by Lenin and Trotsky, for they found in civil war the means to liquidate their opposition and at the same time to rally the people to heroic efforts for the safety of the Soviet dictatorship. The same thing has happened in China.

CHINESE COMMUNISM'S GAINS

The past year has seen a violent anti-American propaganda campaign aimed at deflecting the eyes of the Chinese from their own problems to the "menace of American imperialism." As this propaganda campaign has been geared progressively higher, the once large anti-Communist guerrilla forces have been liquidated in all but tiny pockets throughout China. The "purge" of the Communist party has rolled on inexorably, and millions of Chinese are reported to have been butchered by Mao Tse-tung during the past year.

In addition, the war against the Christian religion has been prosecuted vigorously. Estimates from Hong Kong are that there will be no live Christian missionaries left in China by the end of 1952. *Thus the intervention of China in the Korean struggle has served the ends of the Communists not only in their development of military striking power but in the internal liquidation of anti-Communist elements.* "War is a time of revolution," Lenin was wont to say. Certainly war has cemented the Communist dictatorship. China's Red rulers can be confident that any future aggressive

exploits will have at least the apparent support of the people.

If the prospects are so bright for a successful Red Chinese invasion in support of Ho Chi-minh's Communist rebels in Indo-China, why have not the Chinese already moved? There is evidence that they have been intending to do so for at least a year. Unfortunately from the Chinese point of view, the successful counter-attack by the UN armies during 1951 turned back the Chinese hordes streaming into Korea from Manchuria. The resultant military stalemate during 1951 apparently

saved Indo-China *but only for the time being*. Developments indicate that Mao's southward push, which looked certain for 1951 but was delayed by unexpected UN resistance in Korea, may now develop in 1952. We may summarize these developments as follows.

BUILD-UP IN INDO-CHINA

1. During the past eighteen months, Soviet experts have worked ceaselessly with Chinese military and naval experts in the creation of a first-class naval and submarine base at Yulin, the southernmost city on the island of Hainan. Hainan is just off the China coast west of Hong Kong and outflanks all of the northern sector of Indo-China. It was in Hainan that Japan prepared for the lightning invasion of Malaya. It was Hainan which, in effect was the spark that lit the fuse for Japan's war against the United States.

2. During the past two years, roads and railways have been under construction from central China down to the Indo-China border. These communications are now completed. For the past year China has served the Cominform's agent Ho Chi-minh by training Indo-Chinese regulars inside Red China. The five Communist divisions so trained are now back in Indo-China. Recent growing French losses would indicate that the war is worsening.

3. Concurrently with the building of Red Chinese air bases on the Indo-China border, reports from Hong Kong indicate that Mao Tse-tung has moved 250,000 Red Chinese soldiers to staging areas adjacent to the Indo-China border. Formosa says that General Lin Piao's 4th Field Army has been transferred for fighting in Indo-China. It will be recalled that two years ago General Lin's army was ready for an attack on Formosa but was shipped northwards and spearheaded the Chinese drive into Korea. A reported 30,000 Japanese ex-members of the Kwantung Army fight with General Lin. Now that they have been shaped up in Korea, it would seem that the redeployment indicates action in Indo-China before the monsoon rains arrive late this coming spring.

4. During November of 1951 a top-flight military conference was held in Peiping to plan the subversion of Southeast Asia in 1952. The charges of Vishinsky



during January of 1952 that the United States planned to aid a Kuomintang attack on China through Burma merely confirm the fact that Red China is on the eve of aggressive war against Indo-China and the Malayan peninsula.

Thus there is every indication that Red China is working on a drive to topple the French in Indo-China and establish a Communist dictatorship there under Ho Chi Minh. *If any cease-fire is reached in Korea, it will only speed up action in Indo-China.* China's armies may move even though there is no cease-fire.

TOTTERING COLONIALISM

Meanwhile the situation in Indo-China is precarious. The French colonial power, while talking of "freedom," insists on maintaining its hold over an Indo-Chinese people who want to be their own masters. Late in November, Premier Tran Van Huu of Vietnam left by plane with a party for Paris in order to demand real independence from France as a pre-condition for a successful fight against communism in Indo-China. Five years of civil war have snarled the country. Said a report from Saigon recently: "But for France and the United States bearing most of the military costs and assuming as well a large share of the burden of sustaining the civilian economy and civil government activities, the associated states [of Indo-China] would face economic collapse." Estimates are that France will spend a billion dollars in Indo-China during 1951-52. America, in turn, will have to come to the aid of France.

It was therefore highly significant that when Winston Churchill visited French Premier René Pleven during mid-December, the French told Churchill that if China aided the Communists in Indo-China, France would go under there, unless there was "effective support" from both the United Kingdom and the United States. Subsequently the French newspaper *Figaro*, on the eve of Churchill's departure for the United States, editorially proclaimed: "The time has come to make known that the limit of our possibilities has been reached."

Should Indo-China fall—and with it the rice bowl of Asia—the city of Singapore and the Federation of Malaya, one of Britain's dollar-producing areas, would be directly imperiled. Burma would come closer to Communist penetration. And one effect of a striking Chinese victory might be a "deal" between Mao Tse-tung and the military clique presently ruling in Siam.

LESSONS FROM PAST ERRORS

Indo-China, therefore, must certainly be defended from the mounting threat of Chinese military aggression. It seems to me that this will be done properly only if we avoid the mistakes we have already made in Korea. The first mistake there was our failure to warn the Reds that we would intervene if they tried to overrun the whole peninsula. British Foreign Secretary Anthony Eden's statement during a Columbia University address on January 11 that "the interven-

tion by force by the Chinese Communists in Southeast Asia would create a situation no less menacing than that in Korea" was perhaps the best deterrent the free world could muster at this time. It amounted to an official warning that aggression would be punished. The second mistake was the failure to play up Asiatic rather than U. S. condemnation of the Red aggression. The third was our failure to enlist formidable UN forces, *especially from Asiatic countries*, to repel the aggression.

Furthermore, a UN guarantee will have meaning only if the United States charitably but forcefully tells the French that we can no longer afford any defense of French colonialism in Asia. Indo-China must be free—free of *European domination* as well as free of Communist dictatorship.

I therefore recommend most urgently that a UN team composed mainly of Asians should be dispatched to tour the Indo-Chinese northern border continually from this time forward. If there is any armed attack over the frontier or from Hainan, let Asian countries be among those charging the Chinese Reds with armed aggression. Then perhaps we can avoid a repetition of the debacle which has visited us in Korea. If there is then immediate UN armed intervention, Malaya, Siam, Burma and other nearby Asian countries will be more inclined to aid directly and to appreciate more intimately the fact that the major threat to the peace of Asia is Chinese militarism backed by the Kremlin.

Should we lose the Indo-Chinese geopolitical key, the Malayan peninsula will go—and with it the chances of peace in 1952. Let us hope that Korea has not been a Spain for world Communist militarism, now on the verge of launching a criminal invasion of Indo-China and, through it, of Southeast Asia.

A journeyman on the road

Joseph T. Nolan

THE JOURNEYMAN in the medieval guild system often completed his training by a year-long tour of Europe, observing the varied skills of his trade. The whole of Europe is no broader than the distance from my seminary in the Midwestern floodlands to my home by the Atlantic. And traveling each year, I feel a kinship with the guildsmen. There are many Catholic skills and values to observe. Here is the log of one such trip home.

First stop was a downtown church by a railroad station. There was a noonday Mass here, and the

Mr. Nolan, a graduate of Boston College, the U. S. Navy and the FBI, is at Conception Seminary, Conception, Missouri.

congregation was large. At the Communion time a second priest took over and vigorously led the novena prayers. Those who had been silent all during the act of public worship now became vocal. They left the celebrant to himself, except for three who stood up valiantly for the Last Gospel.

Somehow I cannot imagine St. Peter at the Last Supper suddenly breaking into our Lord's discourse to lead a hymn service. When are we going to realize that the Last Supper and Calvary and Christ are right here, sacramentally, indeed, but actually, and that every congregation is a group of apostles crowding around? Objections have been made before to using Holy Mass as a backdrop for a novena to the Blessed Mother. I think the results would be better if we realized that our Lady herself might object.

There is a workers' cafeteria here, with good literature around as well as food, and a priest who gets out and meets his people. If a seminarian tries to pay, they just put more ice cream on his pie. The priest told me genially that "a smile is a lot more help to people than all this liturgy business." And he was not so fearfully wrong, because the "liturgy business" he was talking about is mostly a business of warring upon lace-curtain vestments. But Benedictines whom I know run an Institute of Liturgy. It is not a vestment center, and I am sure they do not want to change the name to Institute of Smiles. So we have got to make it a little clearer that liturgy is really the business of our redemption and is the only reason we have something to smile about. Our liturgy is pre-eminently the Mass, and the work of the liturgical movement will make the Mass help people all the more. A lot to learn in one short layover.

The church in the next city was near a super-colossal railroad station, a great domed and winged pantheon with the station-builders immortalized in the prodigious murals. A sort of cathedral hush pervades the station, and indeed it rather resembles a cathedral, if you don't mind reversing a few values. The greatest monuments of a culture are religious; and there are Stonehenge and Solomon's Temple, the Parthenon and Sancta Sophia to prove it. The spires of Chartres are a witness to one kind of life, the Chicago *Tribune* Tower to another. The medievals gathered their genius and built a house of God. The moderns copy their Gothic, except for pasting it together with concrete, but they pour their real ingenuity into a house for trains.

I would not be so harsh on this great votive shrine of the Diesel engine but that, standing on the tailored lawns out front, I could see the broken crusts and slums of the industrial piles we build for a city.

When people ask why it is that the genius which builds a railroad center or an atomic bomb cannot

solve the housing problem—because of which mortal sins are committed every day—they forget the profit motive. Building a house to rent is quite different from building a home for a family. It is cheaper to stack houses up together and let the back yards and gardens come where they may. The whole industrial revolution revolved only through love of money; it is interesting to speculate on what might have happened if it had been motivated by the love of man.

I cut through the alleyways to St. Andrew's, which is one of those once "comfortable" parishes now

drained of all but the very poor. A year ago I had found the church empty except for a priest talking earnestly with a big Negro youth. Even without hearing what was said, I could sense a certain desperation in the talk. It had finally continued in the confessional with words like "I am heartily sorry," and at the altar rail: "May the Body of our Lord Jesus Christ preserve your soul unto life everlasting." And I had wondered what victories of grace I had seen and begged for with a prayer.

This time the church had fifteen colored children of assorted sizes who were singing the third chant Credo. I joined them in the chants and in Holy

Communion. They were animated young Christians, cuffed into line occasionally by two watchful older girls. They sang the Gregorian music and the "Salve Regina" at the end quite spiritedly. I suspected that the agents of grace had been putting in some work here, too.

The celebrant, a young Italian priest, came out with ample greeting and urging to breakfast. I remember him now as one steady smile, even a sad smile when deprecating himself and his work. The children, he said, were only volunteers, now that school was over. "Usually they sing quite well. We would like seminarians to come every day to help them! They are good kids—you saw them go to Holy Communion; and you know, all but two of them were baptized in the past two years."

Right there I continued my extension course in pastoral theology. The parish was abandoned five years ago, said the priest, when his Society came to the city from Italy to found a seminary and find vocations. They are missionaries, aimed at work among the colored folk of Africa—so why not here! They took the parish and opened the school with a 90-per-cent non-Catholic enrollment. Now it is 65 per cent the other way. "The school is the thing; without it we could not reach them. We know they come in the first place, some of them, just for material advantages. But what of it? Our Lord fed the hungry, too, before they were Christians. What money we had, what good we could do, it all came back to us. They saw that we were here really to love them. Sure, some took advantage, but it doesn't matter."



He was cooking breakfast, apologizing for the absence of the housekeeper, and exclaiming at the opportunity to cook the eggs the way he liked them. He cooked well, but if you know the average priest without a housekeeper, you good parishioners, give a thought to his eating. The seminary gives no training, save what is acquired surreptitiously, in the arts of cooking, and a priest left to his own resources usually dares not go beyond the arts of instant coffee and tin cans.

"Yes, I taught the children to sing," he said, when I asked him. "They love to sing. They do three chant Masses quite well. The school is good, but you know, when I was a boy in Italy my father used to shake his head and say: 'What you learn in the sixth grade I already knew in the third.' And now, when I visit the third grade here, I think, what you learn in the third I had to know in the first. Are things getting worse or am I just getting older?"

I don't know, but his words reminded me of another priest's analysis I had heard in the classroom. In colonial times the child came to school primarily to learn "the three R's." Carpentry and shop work, sewing and "domestic science" they learned at home. Now, the youngsters graduating from the progressive kindergarten are already half literate. But they go to school and learn to cook and hammer nails and all the other things they used to learn at home. A good many things are upside down, aren't they?

We were on the second cup of instant coffee. "Sometimes," he said, "the parents tell us: 'Sure you can baptize them.' They don't care. But we baptize some of the parents later on. They get absolutely no help from their environment. Some of the youngsters never heard of prayer or knew they had a soul. They have to fight to be Catholics, and they do.

"There is one family here with eleven children. It takes all the father's salary just to eat. When the ninth was born they did not even have a clean sheet. I told the Archbishop on the phone about the new baby and he said: 'We'll do something about that,' and sent over a check for a hundred dollars.

"I feel very close to that family; do you know why? Because they are our most unusual converts. Mostly the adults get interested through the children, but this family! There were six at one time in the school, all good students and eager to learn everything about being Catholics. Their father was the son of a Baptist minister and the brother of an evangelical preacher. He stopped them from saying the rosary together at home, so they all came down to the church each evening. Finally he changed them to the public school. And you know what they did—they went on a hunger strike! They said, 'We won't eat unless you sends us back to St. Andrew's.' And he thought, 'Oh well, they'll eat when they're hungry.' Their father is a good man; he was not harsh with them. After two days they still hadn't eaten; he didn't want them to starve, so he gave in. 'OK, the parochial school, but only if you all get baptized at the Baptist church next Sunday!' I didn't

know all these developments; the kids handled it on their own. And they decided it was the only way to get back to St. Andrew's. So they all burst in on Sunday morning and told me: 'We's baptized, Father, but we didn't mean it, we didn't want to be!'

"They asked me if they had to keep going to the Baptist church and I told them they had to obey their father. So their own solution was to double up, and they went to both churches every Sunday morning *for two years!* I knew this couldn't go on, but I couldn't order them out of the church. I didn't know what to do, when one day the father called me and said: 'Father, for two years I've tried to make them change and I guess mebbe it's time I did.' So—they were all baptized. Oh, I was happy! Now there are thirteen of them, and I would not be surprised if the oldest were entering a convent soon."

I suggested that that was not the whole of the story; someone besides the children poured a lot of prayers that way for two years. I have no doubt who it was. And I was glad that I met this priest from Italy, whose religious brothers labored with tribesmen in the jungle, who had come half way around the world to be the Christ of this poor neighborhood.

It was a good trip home.

Needed: more teaching brothers

Franciscus Willett, C.S.C.

A LOOK AT THE FIGURES in the Catholic Directory shows that more teaching brothers are badly needed. Throughout the United States, our Catholic schools are staffed, in round numbers, by 80,000 sisters, 13,000 lay teachers, 7,500 priests and 3,500 brothers. The preponderance of sisters is understandable, since our grade schools, which contain a large part of our school population, are generally taught by sisters.

The figures also show that the number of teaching brothers has increased steadily, if slightly, over the years. The number of novices in all orders of brothers is large enough to guarantee that growth will continue. Since the end of the war, the number of novices has increased to such a degree that a record expansion can be predicted.

On the other hand, the files of all religious orders of brothers are filled with requests from bishops to open schools. The majority of these requests must be given a regretful refusal, for few orders can spare the fifteen to twenty-five teachers necessary to staff a new

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school. Neither can they guarantee the three to six new teachers a year necessary to open a new school a grade at a time.

Meanwhile, we are inclined to forget the very clear call of Pope Pius XI, in his encyclical on Christian Education, for schools in which boys and girls, especially those of high-school age, will not be mingled. Experience and common sense both teach us that during the period when a boy is becoming a man, he is best instructed by men who can understand his problems. The priest would be the ideal guide for youth. But most dioceses cannot spare many priests for this work, which, moreover, requires specialized training; nor can the religious orders provide enough priests to meet the need. Our growing Catholic population, especially in the large cities, needs several different *kinds* of high schools, some of them admirably suited to direction by brothers, such as technical and trade schools. Brothers are certainly not limited to schools of this latter type, but they can and should operate more of them.

How can vocations to the teaching brotherhoods be stimulated? More publicity and explanations of that vocation are badly needed. The Catholic press often appeals for vocations to fill up the ranks of priests and sisters. In these vocation articles brothers are not often mentioned. As a result, millions of young men are acquainted poorly or not at all with the life of the brothers. Many of these youths, with no inclination to assume the heavy burdens of the priest, would gladly accept the life of perfection offered by the brother's vocation, if only they knew of it.

There are about three times as many sisters as priests in the United States. Surely God wishes that there be more than the paltry 7,620 brothers devoted to all works that our American Church can claim. If the vocation were presented to them, larger numbers of our young men would respond generously.

Pamphlets and articles in our Catholic press explaining the theology of the brother's vocation are a crying need. There are some of these, but their number and circulation have been inadequate. It is unhappily true that large numbers of clergy and sisters do not fully understand the brother's vocation. Since young men come to these leaders with vocation problems, it is important that they should be better acquainted with the life. They should understand that the brother's vocation is separate and entirely different from the priest's, and that a switch from one to the other cannot be made indiscriminately.

It is important that the brother's vocation should be explained in our schools, especially our grade schools. A large number of vocations are born at that time, when the idealism of youth is beginning to manifest itself. If the life of the teaching brother were presented attractively, many boys would be happy to embrace it. As matters stand, however, that life is rarely mentioned, or only poorly explained. Of the hundreds of students I have asked about this matter, only a handful have said that brothers were even mentioned.

Perhaps it is feared that boys who would otherwise become priests might embrace the brother's vocation. Such fears are groundless. They only emphasize the need for understanding the theology of the vocation. When it is understood that two entirely different things are being talked about, it can be seen that boys desirous of becoming priests will not be lured to follow a vocation so different from their aspirations. On the other hand, many of the boys who were not moved by the presentation of the life of the priest would undoubtedly be attracted by the life of the brother.

The priest in the pulpit can do much to foster vocations. Every year in many parishes there is a sermon, or series of sermons, devoted to vocations. Too frequently, especially in areas where there are no brothers, the vocation of the brother is overlooked.

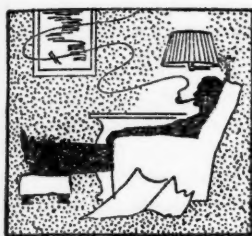
Diocesan orders of brothers, as a means of developing brothers' vocations, should not be overlooked. Training brothers requires money and space. Most orders of brothers are limited in both of these respects. In areas where there are no brothers, diocesan societies of religious brothers seem eminently reasonable. There are numerous examples of such societies among the sisters, groups which well serve the needs of the areas in which they work. Many of them expand, obtain papal approval and become pontifical institutes. We need groups like these among the brothers to teach in areas which are not and cannot be covered by existing orders.

From what sources do the brothers now obtain their vocations? The largest group of novices come from the students taught in the brothers' schools. This is a healthy sign that the boys are satisfied with the training they receive, and attests to the sound spirituality within the orders themselves. Another group, having no direct contact with brothers, see vocation advertisements in Catholic newspapers and magazines. Still others are sent by pastors and sisters in our grade schools. These sources, however, while enough to insure stability and growth, are not enough to meet the demand for brothers today.

An increase in the number of our teaching brothers would mean that thousands of children, now in public schools, would be able to finish their education in Catholic schools. Overwork among our teachers and congestion in our classes would be lessened or eliminated. Lower operational costs would cut the high tuition of many schools. Priests, now burdened with teaching in high schools, would be freed for work with their diocese or order. And, as could be demonstrated statistically, priestly vocations would flourish, as they always do in brothers' schools. Perhaps, above all, it would be possible for our Catholic school system, following the mind of the Holy See, to establish more schools in which the sexes are segregated.

Meanwhile, the need is great. The existing orders of brothers are struggling to meet the situation as best they can, with a strain on manpower and purse-strings. It is to the advantage of Catholic education that more young men enter the teaching brotherhoods.

FEATURE "X"



Miss Culhane, who here makes a persuasive case for the honor system in colleges, is a biology major at Clarke College, Dubuque, Iowa. This is her first published work outside of school magazines.

I GO TO A LUXURY SCHOOL. True, we students do not wear velvet slacks or have a wardrobe of twenty-four cashmere sweaters. Clarke College does not even promise us a Cadillac in our future. But it does offer us, here and now, the luxury of being treated like adults. It does this through our student government, based on an honor system.

There are those who claim that the honor system cannot work for a typical student group. They maintain that students cannot be expected to live according to adult standards. To them I can only say that when we came to Clarke, we were typical students. We came to have fun, to learn, to prepare ourselves for a particular type of work, and for many other reasons which seem to coincide with those of the average college group. In spite of our Catholic training, we had little sense of the social applications of the virtues we had been taught. At Clarke, we learned that we could not long remain just typical students. We were expected to live in the community, not as irresponsible adolescents, but as young women, capable of making decisions and responsible for our actions.

Other critics of the honor system claim that it takes the fun of "getting away with things" out of college life. I must admit that we do miss the fun of sneaking off campus, smoking in forbidden places and doing the frowned-upon things which add an element of excitement to college life. But we feel that our gain in real happiness far outweighs our losses. We have come to realize that the fun of doing these things is superficial. Skillful cheating in an exam, which we once considered a talent even when we did not do it, seems ridiculous to us now. If we were to cheat, we would actually be cheating only ourselves. We have developed a similar mentality regarding consideration for others. When others are studying or sleeping we preserve quiet out of consideration for them.

The essence of an honor system is a spirit in which personal integrity, intelligence, good taste and the common good are the motivations for conduct. Although we all fail occasionally to live up to our common standards, social pressure helps us to realize our error. Good taste demands that we dress a little more nicely for dinner than we do for class. A girl who wore loafers to dinner would be told about it by nearly

everyone who saw her, even if the student hostess did not call it to her attention.

"Honor" is indivisible. It cannot apply to one area of student life and not to another. Our pledge not to lie, cheat or steal is binding on and off campus and under all circumstances. Each student, knowing that her fellow students are living according to a code of honor, is able to trust them completely. A girl's word is as acceptable to faculty or student authority as the testimony of a dozen witnesses. Each student writes her own term papers—does not just borrow an A paper left over from last year. Even so small a thing as a pack of cigarettes left in the smoking room remains untouched until the owner returns. The sense of security which this knowledge gives us is a singular luxury.

But in another sense, the honor system is a necessity. Successful living is not possible without integrity and mutual trust. These values have meaning and permanence only when they are based on unchangeable principles of right and wrong. In a Catholic college, where these principles are already recognized, the honor system can help students to understand their many applications. When these norms are not clearly understood or practised among college students, a permanent honor system is not possible.

For the individual student, the honor system is a powerful asset toward attaining the object of his education—full maturity of intellect and will. On the basis of an honor system the student freely governs his own actions. His decision to abide by the standards of community life is a free act. His motive is pure, unadulterated by a fear of "getting caught." This system necessarily helps students become better and happier people, who as parents will train their children in this reverence for appropriate norms of conduct.

Even on this purely natural basis, the honor system accomplishes a great deal. In a Catholic college, where a desire to glorify God is common to all students, the honor system assumes a special importance. We are trying not only to develop natural virtues for living in the world, but to function as vital members of the Mystical Body of Christ. The honor system is not, of course, the only way to practise obedience to law and support of good order. Under a system of surveillance, obedience may be more difficult and therefore a greater hardship. But the honor system, by lifting our actions above the level of stimulus-response, commits us to a joyous acceptance of responsibility for maintaining right standards. Even the small decisions—to attend a school concert, chapel singing or a general assembly—require thought and cooperation on our part rather than automaton-like compliance with regulations. By endorsing our honor code we assume responsibility for our conduct and initiate a mutual trust. Under this motivation we move more surely toward a love of truth and a love of good. We welcome the opportunities thus afforded us of becoming better channels of God's grace in the Clarke College community and in the wider community of tomorrow's world.

DOROTHY CULHANE

Symbolism in the New Criticism

P. J. Scharper

At the risk of seeming to cavil at Victor Hamm's welcome article on the New Criticism (*AMERICA*, December 8, 1951), I should like to add a few remarks to his *caveat* regarding the tendency of the New Critics to place great stress on the use of symbols in literature. It will be remembered that Dr. Hamm feared lest this tendency might lead imprudent followers of the New Criticism to "forget that man is more than a symbol-making and symbol-enjoying entity . . . ; that he is, in fact, a history, carrying over into his thought, feeling and action his own past in the form of habits and assumptions, and the past of the culture he inherits: language, beliefs, conventions."

While it may be true, as Dr. Hamm points out in his remarks on symbolism, that to many of the New Critics Suzanne Langer's *Philosophy in a New Key* has become too final a court of appeal on all questions regarding "Symbolism in Reason, Rite and Art," we should not let that fact blind us to the significance, for the cause of Catholic criticism, of the renewed insistence on the role of symbol (and ritual) in art. Indeed, Dr. Hamm's *caveat* should, perhaps, have been issued against a more likely danger, namely, that Catholic critics and teachers of literature may be led to underestimate the importance of symbolism in art precisely because its current presentation has been tinged so often with Mrs. Langer's positivist dye. The very danger which Dr. Hamm points out should spur Catholic critics to a deeper examination of the nature, origin and function of symbolism in art.

For the remark might be ventured that man, in the central Christian tradition, is "a symbol-making and symbol-enjoying entity," and that it is precisely through his symbols that he most fully testifies to his own awareness that he is, in Dr. Hamm's phrase, "the history of his past and the past of the culture which he inherits." The richness and diversity of symbol in Christian liturgy, Christian art and Christian literature bear witness to the symbol-searching quality characteristic of the truly Christian mind. All this has been said before, said better and said more strongly by Cardinal Newman in his essay *On Idealism and Originality in Literature*, wherein he remarks:

With Christians, a poetical view of things is a duty—we are bid to color all things with hues of faith, to see a divine meaning in every event, and a superhuman tendency. Even our friends around are invested with unearthly brightness—no longer imperfect men, but beings taken into divine favor, stamped with His seal, and in training for future happiness.

Newman's expression, "the poetry of Catholic life" is

LITERATURE AND ARTS

a happy phrasing of what has long been regarded as a characteristic stamped on the total consciousness of the medieval man, for whom symbolism was not a literary technique, but an attitude of mind which saw the visible world pierced at every point by the invisible, and therefore saw human life as a system of "correspondences" with the Source of life. To such a mind, all that touched man became the letters of the alphabet placed between Alpha and Omega.

Since the Renaissance much of this symbolic awareness has been lost as reason, under its various guises, has shouldered intuition aside; as a consequence, we are, at the present time, witnessing another of Christianity's struggles to restore a neglected part of its heritage to the full Christian sensibility. The liturgical movement and the studies of eminent French theologians, notably Père Danielou, into the significant correspondences between Christian and non-Christian symbols are but different facets of the Christian effort to recover the significant vision of man as "symbol-making, symbol-enjoying entity."

It is certainly not straining the evidence to see the New Critics' concentration on the role of symbol in literature—misguided though it may be at times—as an effort to enrich the critical sensibility in a manner analogous to the enrichment of the religious sensibility promised by a resurgent interest in liturgy and religious symbolism. As Catholics we should welcome, therefore, this reintroduction by the New Critics of the rich area of symbolic awareness, peculiarly our own, which we Catholics had too long neglected.

Indeed, any assessment of the New Criticism from the Catholic point of view would tend to show that this criticism, so far from being "new," is really rather traditional in most respects, and that the tradition which it embodies is, to a remarkable extent, based on attitudes and methods distinctively Christian.

When we consider, for example, the tremendous implications, for the critic, of St. Thomas' exegetical principle of the "different senses" of Holy Scripture, and then realize that this principle has been conspicuously absent from even the Christian critical consciousness from the Renaissance to our time, we may well be both ashamed and grateful when we hear one of the New Critics, William Troy, call for "a thoroughgoing refurbishment of the medieval fourfold method of interpretation"—literal, allegorical, tropological and anagogical.

Further, much of the close reading and painstaking exegesis of the text which form an integral part of the modern critical apparatus are merely extensions and adaptations of a method of reading long familiar to Catholic theologians but, unfortunately, little practised by Catholic critics.

In much the same manner, the rich philosophical and theological implications of the doctrine of analogy had been exploited by the Scholastics in the development of philosophy and theology, but it remained for one of the New Critics, Francis Fergusson, consciously following the lead of St. Thomas and Father Penido's study of the function of analogy in theology, to apply this doctrine to a study of the drama, with rewarding results, in *The Idea of a Theatre*. Again, the implications of the scriptural *figure* for the task of the critic—familiar as the *figure* was to every Catholic—were largely unrealized until the pioneer work done by Auerbach in his study of realism as a literary method.

Even such a brief survey as this may serve to illustrate the tremendous debt which the cause of criticism in general, and Catholic criticism in particular, owes to the vigorous and conscientious work of the New Criticism. The insights once lost and now recovered, the application to literature of tools long employed by Catholic philosophers and theologians, the heightening of our critical sensibility through approaches we had neglected, may serve to illustrate again the truth that "the children of this world are wiser in their generation than the children of light."

It is heartening, however, to see in articles such as Dr. Hamm's an intelligent evaluation of the New Criticism from the viewpoint of a Catholic critic and teacher. Such an attitude as his should serve to make more Catholics who share his serious interest in literature increasingly aware that the "New" Criticism incorporates approaches that are, in reality, very old, and very welcome.

Morbid fascination or hope?

SPARK OF LIFE

By Erich Maria Remarque. Appleton-Century-Crofts. 365p. \$3.75

The publishers have launched this book with one of the biggest advertising programs ever allotted to a single novel, but in all the 365 pages I have not discovered a good reason for the furor the book has caused, at least in the publishers' imagination. That it's being promoted vigorously is quite understandable, for I do not believe it would make its own way without considerable shots in the arm.

Briefly indeed—the monotony of the story precludes anything like plot—Remarque tells of the day-by-day life in a Nazi concentration camp during the war, simply adding to it the quite unoriginal filip that some of the tortured prisoners kept the "spark of life," remained men with human instincts and ideals and refused to become as inhuman as their captors by yielding to hatred.

But the impression remains that Remarque has written a book of the same stripe as many detective magazines of the "crime-does-not-pay" type. You know the kind—to be sure, the tale ends with the villain getting his just deserts, but long before that proper conclusion, the glamor and thrills of a life of crime have been so spread before your horrified (fascinated?) gaze, that you begin to wonder whether the purpose was to exonerate crime or glorify the criminal.

There is a similar question here. Did Remarque really feel that the "spark of life" was the burden of his story, or did he simply want to describe over and over again the hor-

rors of the concentration camps under a thin sugar-coating of ostensibly depicting the indomitable human spirit? My verdict is that he was hypnotized by the horror and is trying to induce the same trance in the reader. If that verdict be true, then this is no novel—no work of art—but simply a documentary. It is an inferior one, at that.

This job of reporting, and with a much deeper insistence on the spiritual resources of the Nazi victims, has been done much better many times before in the pages of strictly factual books, such as Kogon's *The Theory and Practice of Hell*. Remarque adds nothing, and, by the very weighting of his descriptions to highlight the physical tortures, he misses that sense of brooding horror that signalizes such a novel as Koestler's *Darkness at Noon*.

The book was written, we are told, to remind the free world that there are other concentration camps still operating in the world. Well, the story would have taken on much more immediacy if one of *those* camps had been described. Though it may be true that our too-easy forgetfulness of the moral corruption of nazism is a kind of treason to those who still bear in their bodies and minds the scars of torture, it is equally true that the Nazi camps are getting a little misty in our memories.

The present efforts of Germany to regain an honorable place in the Western family of nations make it imperative that if we remember the past (and we should), we so remember that we do not embitter the present. This is a political and not a literary observation, but I believe it is pertinent to this book, which hardly lends itself to a literary analysis.

HAROLD C. GARDINER

BOOKS

New and definitive

ELIZABETH BAYLEY SETON, 1774-1821

By Annabelle M. Melville. Scribner. 299p. \$4

This biography might well have been entitled *The Life and Letters of Mother Seton*. The publishers present it as an "unsentimentalized, definitive biography, based on the strictest historical research and incorporating much new material." Both descriptions are correct. The constant use of Mother Seton's letters tells us more of her genuine character than the conjectures sometimes made by biographers who must draw on their own imagination to fill in the gaps of their knowledge. Mrs. Melville has used her sources judiciously, and when her information is inadequate, she honestly presents the evidence for what it is worth.

Mother Seton's career coincided with the infant years of our nation, and the reading of her life gives one a review of the customs and events of post-Revolutionary times. Particularly heroic must have been her entrance into the Church in an era when American Catholics were but a handful of despised immigrants. The merciful hand of God slowly directed her life through its crosses and bereavements to Emmitsburg, Maryland, where she founded the Sisters of Charity in the United States. As one follows her story, the names of early American Catholics

frequently occur, interwoven with her own: Carroll, Neale, Cheverus, Du-bourg, Duhamel, Kohlmann, Babade.

The book seems to have one great deficiency. It is certainly praiseworthy to write an objective biography and to exclude "exercises in romantic devotion"—as the blurb characterizes (perhaps too strongly) some of the other lives of Mother Seton. None the less, her spiritual life should have been as much part of this study as was her ancestry, her secular milieu, or her external administrative activity. Other biographers, for instance, have narrated her devotion to our Lady and to St. Joseph; but in the present work of Mrs. Melville one is given merely a few glimpses of Mother Seton's love of the Church, and one or two precious references to her love of the Blessed Sacrament.

True, something is said of her mental struggle at the time of her conversion, but on the whole, so it seems, the subject of her interior life was not sufficiently developed. On this point an explicit, full analysis should have been inserted, with no justifiable fear of antagonizing the non-Catholic scholars the book patently wishes to reach. Especially in view of the fact that Mother Seton's cause for beatification is now being considered in Rome, her interior life should have been given proportionate emphasis.

The Foreword by Most Reverend John M. McNamara, Auxiliary Bishop of Washington, D. C., helps to make this book more explicitly Catholic. It is written in such a way as to condition the reader to appreciate the pages that follow, and in this way it excellently achieves its purpose.

Elizabeth Bayley Seton should be given a leisurely reading if it is to be appreciated for what it is: a well-documented and dispassionate narrative of the life of Mother Seton. Would that every hagiographer might imitate its zeal for accuracy.

FRANCIS L. FILAS, S.J.

Two literary studies

THE VICTORIAN TEMPER

By Jerome Hamilton Buckley. Harvard. 282p. \$4.50

The critic who undertakes a serious evaluation of the Victorian literary achievement courts two opposing types of reader reaction. At one extreme is a sophisticated indifference among the literate public to all things Victorian. At the other is the tendency of nine persons out of ten to consider themselves Victorian specialists. It is a tribute to Mr. Buckley's study to say that it challenges the one attitude and disarms the other.

This is not to say that the book is consistently good. The chapters on "Victorianism," "The Anti-Romantics," "Tennyson—The Two Voices," "God and Mammon" and "Victorian Taste" are trite and undistinguished and the meticulous footnoting (which is a characteristic of the whole work) seems often to be a heavy-handed documentation of the obvious. The chapter on "The Pattern of Conversion" seems blurred and out of focus, for although the manifold facets of Victorian faith or lack of faith are all presented—Benthamite liberalism, Tennysonianism, Carlyleism, the English version of the Goethean *Flammentod*, the Oxford Movement and many others—the drama of their mutual collision is never sharply realized.

This last chapter, in the reviewer's



opinion, illustrates strikingly the basic weakness of the book. We are never in doubt as to the width of Mr. Buckley's reading or the all-inclusiveness of his interests. Nor do we ever question his devotion to the period he is analyzing. Rather, we feel that his charity has betrayed him. Because he could not persuade himself to discard the smallest item of the treasure that his drag-net has inclosed, we find him reducing chapters to paragraphs and paragraphs to sentences. To do justice to his matter would have required at least three volumes. In lieu of so much space in these days of inflated book-making costs, Mr. Buckley would have been more effective had he reduced his range and expanded the treatment of the major themes.

But on the positive side, which is where the stress in any fair-minded reading of the *Victorian Temper* must rest, the final five chapters, "The Moral Aesthetic," "The Fear of Art," "The Revolt from Reason," "The 'Aesthetic' Eighties," and "The Decadence and After," are superbly done. This might lead to the inference that the author is more at home in the second half of the century were it not that one of the most valuable things in the book is the chapter on "The Spasmodic School," wherein is neatly set forth the frenetic manifestations of a strong poetic undercurrent which touched both Tennyson and Mrs. Browning. MICHAEL F. MOLONEY

KATHERINE MANSFIELD

By Sylvia Berkman. Yale. 203p. \$3.75

Miss Berkman has performed a real service to literary history in writing a critical biography of Katherine Mansfield, who, as she observes, has suffered from two alternating currents of public opinion, neglect and the uncritical enthusiasm of a literary cult. A talent for doing a small thing supremely well has little chance of survival in our time; it is overshadowed by bigger, bolder experiments. But the devotion of a small cult, combined with a spurious mysticism for which Miss Mansfield was herself partly to blame, is even more harmful than neglect. Miss Mansfield's admirers have closed her within a narrow circle of estheticism, shut her off from the common light of day, so that it has heretofore been impossible to assess her talent objectively.

This is an exciting and interesting book, full of perceptive insights, brilliant in its analysis and reconstruction of Miss Mansfield's stories, and distinguished in style. The tendency of much modern criticism is to become over-abstract and to remove itself so far from the subject as to be more or less incomprehensible. Miss Berkman avoids this danger—she rides no theory, is thorough and sound in her scholarship, stays close to her subject, and dissects technique with brilliant skill. She seems to be the biographer Miss Mansfield deserves.

Miss Mansfield's observation of life is not very wide, but within her own limits she is well nigh perfect. Her enchanted sense of the newness of the world, her use of symbols that are delicate and precise, and the immediacy and freshness of her perception give her a unique place among short-story writers.

What limited her chiefly was not lack of experience, but something in her own temperament. She was curiously sensitive, but at the same time crude in her approach to life. From the time she left her home in New Zealand in 1908, until her death on January 9, 1923, she was concerned with finding the milieu proper to her art, a search which is all right if not carried too far. With her it was all of life. She was always looking for the kind of experience that would enrich her art; and even during her last years, when she went from one country to another, from one form of spiritualism to another, searching for health, she was still looking for a spiritual principle which would cure her of self-division and make her art whole.

Moving from one frustration to another, Miss Mansfield finally turned

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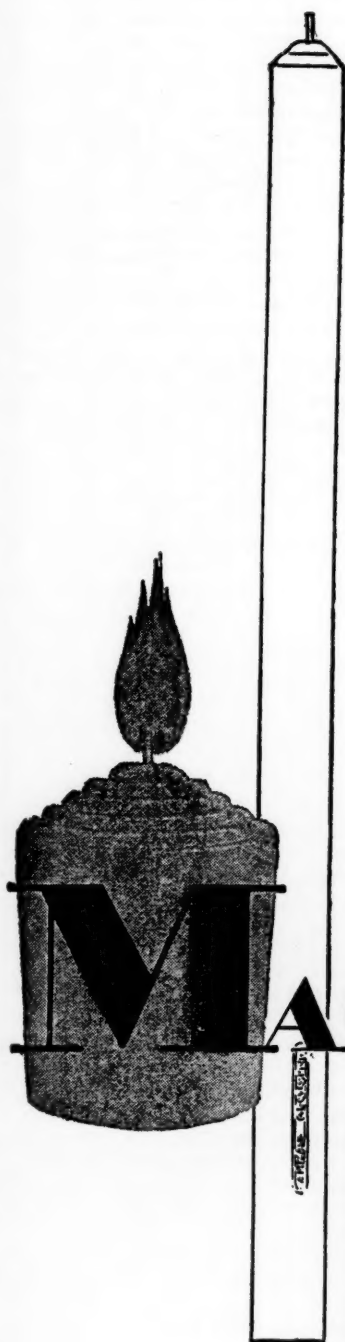
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THE HOME AND ITS INNER SPIRITUAL LIFE

By a Carthusian of Miraflores

Happiness in the home is usually taken for granted, but actually it must be achieved methodically. How to do so and how to make our homes as perfect as possible is the burden of this unusual work. It is a happy blend of religion and psychology striving to show the joy that is inseparable from a Christian home where the father, the mother and the children are aware of their relationship to God. The subjects discussed include planning the home, the family in the parish, what manner of man a father ought to be and what manner of woman a mother ought to be. The author concludes with a plea for the "Family Evening Mass."

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to her childhood in New Zealand as the real subject of her art, and from then her development was sure. Miss Berkman says she wanted only the strength to explore her own vision of life and to control her medium. Her stories always imply more than they say and say only what can be put into the terms of art. Miss Berkman analyzes her gift for oblique observation, for dialog that characterizes, for interior monolog which finds its counterpart in dramatic incident, and for the spontaneity with which she creates mood. She is able to create a large family group by shifting illumination from one character to another until all their tensions, fears and reticences become clear.

Miss Berkman's reconstruction of all this is as fine in its way as the art she is analyzing. Text and commentary are presented side by side. The only things she does not interpret, it seems to me, are Miss Mansfield's tendency to determine all experience by the needs of her art and the spiritual search at the end of her short life, but the reader can do this for himself if he thinks about the material she has presented. N. ELIZABETH MONROE

ST. THOMAS AQUINAS

By *Angelus Walz, O.P.* Translated by
Sebastian Bullough, O.P. Newman.
254p. \$3.50

This is a strictly chronological life of St. Thomas. It therefore differs from the lives written by Maritain, D'Arcy, Grabmann and others who give something of the doctrinal aspect of St. Thomas' works, and also from that of Chesterton who catches and communicates the spirit of the saint and his writings. This book is welcome, both because good lives of this kind are scarce in English, and especially because it is an exceptionally scholarly and careful piece of work.

A completely definitive chronological life of St. Thomas will probably never be written simply because the documents necessary to write one will always be lacking. But Father Walz brings to this volume the results of all the immense labor and research expended throughout the world to determine and locate as nearly as possible all the real events in St. Thomas' life, and we may safely say that the work is certainly the most definitive synthetic presentation that has appeared to date in any language. Practically every phrase is documented, the varying reliability of sources is given, solid grounds for differences of opinion are noted, and purely conjectural facts are indicated as such. The result is a sane, well-balanced and reliable life of the

Angelic Doctor. The book contains good indices and a select bibliography of sources and studies.

Among other things, Father Walz concludes that St. Thomas did not go to Paris immediately after his release from Roccasecca, but spent some time in Italy. He agrees with Denifle that the saint was sent from Italy to Cologne for his studies, and not, as Echard claimed, to the Parisian Convent of St. Jacques. He holds with Grabmann against Gorce that the "gentiles" referred to in the *Contra Gentiles* were the Moors in Spain, and not certain Averroistic doctors at the University of Paris, and accepts Van Steenberghe's opinion that Siger of Brabant was won over by St. Thomas after their initial conflict.

The translation from the Italian is clear and sufficient, though not elegant. One slight blemish is the frequent failure to translate Latin phrases and verses into English. A short note on the organization of the Dominican Order, a map locating places in Italy connected with the life of St. Thomas, and a chart of the life and works of the saint—all added by the translator—increase the value of this fine addition to Thomistic literature in English.

MUREL R. VOGEL, S.J.

A SAILOR'S ODYSSEY

By *Admiral of the Fleet Viscount Cunningham of Hyndhope.* Dutton. 715p. \$7.50

This is the American edition of what may prove to be the most important single volume on the naval actions of World War II.

It is the story of a career naval officer, starting with his boyhood in Dublin and Edinburgh, his participation in the famous Naval Brigade during the Boer War, and his service in World War I, of which the most impressive was his work as a destroyer captain in the Dardanelles campaign. In the interim years to Hitler's war, Cunningham became distinguished as a destroyer specialist, and built a solid reputation which resulted in his appointment as Commander-in-Chief, Mediterranean, when the war finally broke.

Cunningham's war in the Mediterranean is of the legendary nature which produced Nelson. With England hard-pressed to defend the Channel, to cover the convoy lanes, and to provide security for far-flung possessions menaced by Japan, the Royal Navy that had been hard hit by the Disarmament Conferences of 1922 was unable to provide more than a token force for Cunningham to preserve the vital Mediterranean. When Italy entered

THE SAINT PAUL GUILD

WINTER-SPRING PROGRAM

1952

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Benediction 8:30 P.M.
Lecture 8:45 P.M.
Discussion 9:30 P.M.

Jan. 7—THE CHURCH IN HUNGARY TODAY

Very Rev. Msgr. Bela Varga
President, Hungarian National Council

Jan. 14—CHURCH AND STATE IN THE SOVIET UNION AND ITS SATELLITES

Nicholas S. Timasheff, LL.D.
Professor of Sociology, Fordham University

Jan. 21—CATHOLIC AND DEMOCRATIC PRINCIPLES

Rev. Joseph N. Moody, Ph.D.
Professor of Modern History, Cathedral College

Jan. 28—THE EASTERN CHURCHES

Rev. Andrew Rogosh
Assistant-Secretary, National Catholic Near East Welfare Association

Feb. 4—THE PROBLEMS OF THE NEAR EAST

Rt. Rev. Thomas J. McMahon, S.T.D.
President, Pontifical Commission for Palestine

Feb. 11—THE IDEA OF MAN IN ENGLISH POETRY

Rev. David R. Rea
Rev. Vincent C. Donovan, O.P.
Chaplain, Regina Laudis Monastery

Feb. 18—THE WISDOM OF SAINT THOMAS AQUINAS

Rev. Vincent C. Donovan, O.P.
Chaplain, Regina Laudis Monastery

Feb. 25—THE RESPONSIBILITY OF A FREE PRESS

August Heckscher
Editorial Board, New York Herald Tribune

March 3—PROBLEMS OF CONTEMPORARY CRITICISM

Rev. Harold C. Gardiner, S.J.
Literary Editor of America

March 10—THE IMPORTANCE OF ORIENTAL RITES IN AMERICA

Rev. Andrew Rogosh
Assistant-Secretary, National Catholic Near East Welfare Association

March 17—SAINT PATRICK'S DAY PARTY

Rev. Andrew Rogosh
Assistant-Secretary, National Catholic Near East Welfare Association

March 24—RELIGIOUS EDUCATION AND THE FIRST AMENDMENT

Porter R. Chandler, LL.B., Attorney

March 31—THE MOST RECENT PAPAL PRONOUNCEMENT ON MARRIAGE

Rev. Joseph F. Cantillon, S.J.
Professor of Religious Knowledge, St. Peter's College

April 7—MUSIC AND THE CATHOLIC CHURCH

Paul Creston, Composer and Critic

April 14—THE CATHOLIC AS AUDIENCE

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Professor of Creative Writing, School of Communication Arts, Fordham University

April 21—THE CHURCH IN CHINA TODAY

Rev. Nicholas Maestrini
U. S. Regional Director
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April 28—THE VICTORY OF SAMO-THRACE: RECENT DISCOVERIES

Daniel E. Wood, Ph.D.
Professor of Classics, Manhattanville College of the Sacred Heart

May 5—PENDING

May 12—CHURCH AND STATE

Godfrey Schmidt, LL.B., Attorney

May 19—DUST TO DESTINY

A Motion Picture

May 26—PROBLEMS OF THE CONTEMPORARY NOVEL

Francis X. Connolly, Ph.D.
Professor of English Literature, Fordham University

June 2—THE CURRENT DRAMA

Mrs. Christopher Wyatt
Drama Critic of the Catholic World

June 9—ELECTION MEETING

Day of Recollection.....March 30

THE TUESDAY GROUP

Benediction 7:45 P.M.

Lecture 8:00 P.M.

Discussion 8:45 P.M.

Jan. 8—SCIENCE IS A SACRED COW

Anthony Standen, M.S.
Assistant Editor, Encyclopedia of Chemical Technology

Feb. 5—THE PSYCHOLOGY OF THE SOVIET REGIME

Rev. Andrew Ourossoff, S.J.
Russian Institute, Fordham University

March 4—FOLLOWING IN THE FOOTSTEPS OF SAINT PAUL

Margaret M. Brine, Noted Lecturer

April 1—THE STATE OF CHRISTIANITY IN GERMANY TODAY

George N. Shuster, Ph.D.
President Hunter College

May 6—PRAGMATISM COMES TO JUDGMENT

Ross J. S. Hoffman, Ph.D.
Professor of History, Fordham University

Sunday May 25.....3:30 P.M.

WHAT IS THE SPIRITUAL LIFE?

Dom Aelred Graham, O.S.B.
Priory of St. Gregory the Great, Portsmouth

Day of Recollection.....Jan. 27

Director: Rev. Gerald Vann, O.P.

The Annual Public Lecture

March 26.....8:30 P.M.

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The Most Reverend John J. Wright, D.D.
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Jan. 30 Pius X Feb. 13 Pius XI

Feb. 20 Pius XII

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Professor of Dogmatic Theology,
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beginning Jan. 16

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Lecture 4:15 P.M.

Tea 5:00 P.M.

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two lectures by Rev. Thomas F. Stack
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Bloomfield, Connecticut

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LITURGY AND LIFE

a series by Rev. David F. Rea

Jan. 31, Feb. 14, Feb. 28, March 13, March 27,
April 24, May 8

CHARACTERS WHO MADE HISTORY

a series by Rev. Joseph B. Code
Chaplain, Manhattan College

Feb. 7, 21 March 8

CERTAIN ASPECTS OF BIBLICAL PRE-HISTORY

a series by Rev. Myles M. Bourke, S.T.D.,
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the war, Cunningham had a dozen jobs for each ship to do simultaneously. His genius appeared in the firm, masterly way he usually picked exactly the most advantageous employment of his carrier, two battleships, cruiser and destroyer forces.

In Cunningham's restrained but frank account, the Italians are not depicted as the bungling cowards of popular myth. Cunningham found them respectable foes and generously gives them credit when due, in such instances as their incredibly brave attack with midget submarines on the British fleet at Alexandria, whereby Cunningham's only two battleships were temporarily knocked out of action. By and large, however, outnumbered as he was, Cunningham was able to handle the Italians.

In November, 1940, well over a year before the Japanese demonstrated the effectiveness of carrier aviation at Pearl Harbor, Cunningham showed remarkable flexibility and imagination for an old line sailor. Instead of being a "battleship Admiral," he pioneered as an exponent of naval aviation by sending H.M.S. *Eagle* and *Illustrious* to attack the Italian fleet at Taranto. Before the incredibly slow Swordfish returned from their flight through barrage balloons and flak, half of the Italian navy was torpedoed out of action, and Cun-

ningham had established a physical parity. He had also won a moral superiority which was revealed in the running Battle of Cape Matapan in March, 1941, when Cunningham used Swordfish from the *Formidable* to slow down the fleeing Italians to such a point that he could sink three cruisers and two destroyers.

This textbook war ended abruptly when the Luftwaffe appeared in the Mediterranean. Cunningham fell upon some dark days, the darkest being those of evacuating Crete. Air-minded as he was, however, he persisted in his efforts to wring fighter aircraft from the authorities at home, and slowly won his case. Our entry into the North African campaign was a great material relief to Cunningham, whose battered, weary ships began to operate at last under an increasingly effective air cover.

If only for preserving Malta, Cunningham will live in British hearts, and his appointment as First Sea Lord in October, 1944, was recognized by the public and the Navy as a reward for a job "well done."

This book is essential for libraries and for those individuals who wish to understand the last war. It is astounding that none of our mass distributing clubs chose it, if only because Cunningham's work with Eisenhower

prominently fills something like a hundred pages.

A *Sailor's Odyssey* can be recommended without reservation as one of the most significant books of the war.

R. W. DALY

LIVING IDEAS IN AMERICA

Edited by Henry Steele Commager. Harper. 766p. \$6

Professor Commager is acquiring the reputation of being a prodigious anthologist as well as a scholar of American history. These two characteristics are combined in this recent compilation with notable success. The anthologist has skillfully selected and edited statements on the American idea; and the historian has contributed his knowledge of the meaning and implication of the selections.

More than 200 items on American ideas have been reproduced. They consist of official documents and speeches, historical statements and essays, literary comments in prose and poetry, and personal and autobiographical materials. They have been excerpted from the earliest to the most recent commentators on American institutions. Some of the items are of such brevity that their impact is lost among those of greater length. About one-fourth of the total number has been reprinted from the editor's *Documents of American History*. Professor Commager has also found it necessary to include several of his own essays, presumably because the editor considers them the best statements available.

The book is devoted to undertaking and explaining the fundamental issues in American history. The largest portion of these issues consist of "principles, traditions, and institutions" and of these the major selections deal with American politics in theory and operation. There are also discussions of the welfare state and rugged individualism, liberty and order, change and reform, church and state, and school and society. An introductory background is furnished by material on the people and their land. The concluding section presents materials on the role of the United States as a world power with interpretations of peace and war, isolationism and intervention, and international leadership and responsibility.

Professor Commager has arranged revealing and provocative declarations on American life and institutions. Many of the issues have long been debated, and their solution will continue to be sought in the future. But they are not all "living" ideas. They may be of lively concern at the pres-

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by John W. Lynch

Author of *A Woman Wrapped in Silence*
and *This Little While*

A book of inspiration and uplifting insights, this charming collection of essays, stories, and meditations follows the events of the Church calendar straight through the seasons of the year. In his first prose work, Father Lynch shows the importance of the festivals and the spiritual meaning of everyday sights, sounds, and incidents. He mingles humor and whimsy with sections of deep seriousness in a veritable potpourri of human stories that will appeal to priests, parents, teachers, and everyone seeking comfort and delight.

Included by The Reverend Francis Thornton in the 1952 Catholic Lenten Reading List of the Religious Publishers Group.

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MACMILLAN
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ent time, but the emphasis on these principles today is far different from the emphasis that would have been given them in 1852 or even in the contrasting conditions of the nearby decades of the 1920's and '30's. The editor's approach to those ideas and to the American past has been influenced by attitudes prevailing in the 1950's.

As the reader examines the record, there is much material that will lead to disagreement and debate, as there has been throughout our history. The editor has not attempted to supply an even balance between different opinions on every question. But he has included a wealth of material that should stimulate investigation of these fundamental issues, and by investigation and discussion secure a more thorough consciousness of the background of American institutions and their present aspects.

WILLIAM G. TYRRELL

CIVIL LIBERTIES UNDER ATTACK

Edited by Clair Wilcox. University of Pennsylvania Press. 155p. \$3.50

In a series of lectures delivered at Swarthmore College, five distinguished scholars and a Philadelphia judge discussed one of the outstanding issues of our day. They are here reprinted.

In his foreword, the Editor sounds the keynote of the book: "We Americans are having the jitters again." In a lecture of somewhat dubious value, "The Pragmatic Necessity for Freedom," Henry Steele Commager eschews principle, and attempts to show that freedom of expression, etc., is a practical necessity. He denies that there is any "known truth" and lays intolerance to all who hold there is. Robert K. Carr has a useful study of "Progress in Civil Rights," with special emphasis on the Negro. It is essentially a plea for more effective Federal action.

Zechariah Chafee, Jr., takes up a familiar line on inquiries into and laws against subversion. He makes many telling points against current practices, but many of his outright statements needed qualification. Walter Gellhorn details many of the disadvantages that accompany our still-unresolved problem of how to keep secrets from our enemies and yet not stifle true scientific progress. Judge Curtis Bok offers the poorest contribution: he is flippant, obsessed with fear and hatred of the Catholic Church, and much too credulous in accepting old legends. By far the best-balanced lecture is that by the President of

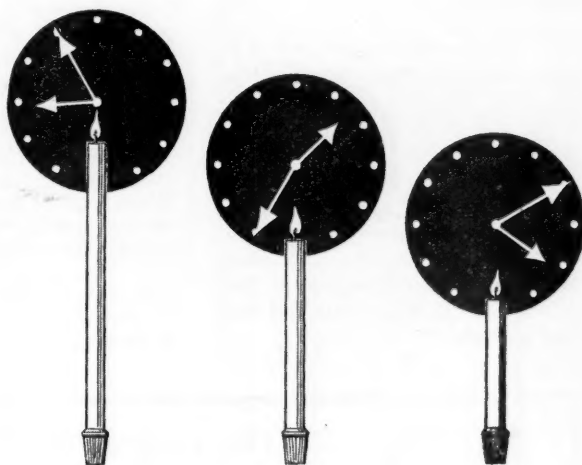
Williams College, James P. Baxter, III, on "Freedom in Education." He fairly presents the arguments for and against loyalty tests and oaths for teachers, and neatly solves the problem by proving that membership in the Communist party disqualifies a teacher from membership in the company of scholars.

Not all these contributors seem to realize that the true cause of our present difficulties is the outside interference of Soviet Russia. The measures taken are to nullify that inter-

ference, not to persecute loyal Americans. Yet our dilemma is still there: in taking action against the totalitarians we must not make ourselves over in their image, and yet we must not allow them to take over and destroy our society.

If for nothing else, this book is useful for showing that we have not yet struck the proper balance between these two extremes, and for that reason teachers, lawyers and public officials will find it helpful.

WILFRID PARSONS

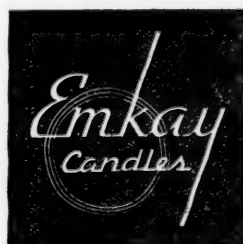


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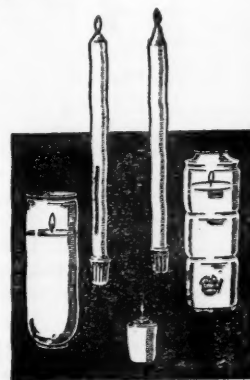
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AMERICA FEBRUARY 2, 1952

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From the Editor's shelf

TIME TO REMEMBER, by Lloyd C. Douglas (Houghton Mifflin, \$2.75), is a chatty, informative book of personal reminiscences which gives a good picture of the life of a country parson and his family in the midwest in the late nineteenth century. Mr. Douglas had originally intended it to be the first of his two-volume autobiography and so it does not deal with his career as minister and novelist (*The Robe*, *The Big Fisherman*, etc.). Reviewer *Mary L. Dunn* points out that, as is very clear from his many novels, the author's philosophy and beliefs are in many respects unacceptable to Catholics.

WASA-WASA, by Harry Macfie (Norton, \$3). This is the actual account of the adventures of two men during the exciting years of the Gold Rush in northern Canada and Alaska, and of how they found and lost a fortune in precious gold nuggets. *Francis J. Griffin* commends it for both adults and adolescents but regrets the lack of maps of the many boat and dog-sled journeys.

THE WORD

"O God, who knowest that we are placed amid dangers too great for our human frailty to face, grant us health of mind and body so that we may overcome with Thy help those evils which we suffer because of our sins" (Prayer of the 4th Sunday after Epiphany).

Each morning as I made the rounds of the cancer wards of Santa Maria Novella Hospital in Florence, Italy, I looked forward to the cheery "*Buon giorno, Padre!*" of Beppino. Some of the patients referred to him as "*il Gobbo*," for he was a hunchback. But they all loved the little man who had suffered so many afflictions during his forty years of life. In the midst of hopelessness he radiated happiness. When Beppino dropped into a ward or room to cheer up some despondent patient, the self-pitying sighs would cease. He would stand at the bedside, a turban-like bandage covering the ravages of cancer on the left side of his face and neck. A smile would

light up his countenance and transform his disfigured features. You could see the love of God shining through with a message of courage and hope.

Health of body is a great blessing and we rightly pray for it. But if God in His divine providence withholds the gift to test us in the crucible of suffering, we ought to remember that health of mind and soul is a greater blessing still, and to be guarded more carefully than bodily health. The light of Christ often shines with greater brilliance in a broken body.

The liturgy of today gives us the basic remedies for mental and spiritual health. Keep the commandments that regard our neighbor. Avoid, says St. Paul in the epistle, all those sins that offend against love. He mentions sins that stem from lust and greed, from anger and jealousy. These are the fountainheads of corruption of mind and soul. How many become temporarily deranged through rage or habitually through jealousy!

The gospel of this Sunday manifests, as do all the gospels of the Epiphany season, the divine power of Jesus. He shows it in calming the storm that terrified the disciples. "Why are ye fearful, O ye of little faith?" It was the night before He was to promise them the Eucharist, and He wanted to test and fortify their souls so that they would believe when He made that revelation of the great Sacrifice and the Sacrament of love that was to be the remedy for spiritual ills.

The secret prayer of today's mass points out that this sacrifice will "cleanse and protect our frailty from all evil." And in the postcommunion prayer we ask God that these Eucharistic "gifts may free us from earthly allurements, and ever strengthen us with heavenly nourishment." Thus



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PHILIP J. SCHARPER, now an instructor in the English Department at Fordham, has previously taught at Georgetown and Xavier University, Cincinnati.

N. ELIZABETH MONROE has taught in public and private schools, at Temple University and Brooklyn College, and is the author of *The Novel and Society* and *Nicholas Breton, Pamphleteer*.

REV. FRANCIS L. FILAS, S.J., assistant professor in the Theology Department at Loyola University, Chicago, is the author of *The Man Nearest to Christ*.

WILLIAM G. TYRRELL is with the Division of Archives and History in the State Education Department, Albany, N. Y.

fortified, our minds and souls are freed from mental and spiritual ailments and we, like the little man of the hospital in Florence, will manifest the power of Jesus amid all the storms of life.

St. Blaise, whose feast we celebrate this week, will intercede not only for our freedom from ills of the body, but especially from the maladies of mind and soul. JOHN J. SCANLON, S.J.

THEATRE

THE SHRIKE, your dictionary will probably inform you, is a predatory bird that preys on weaker creatures, including smaller birds. In the drama presented at the Cort by José Ferrer, the shrike is a wife who employs what means are available to her to compel her husband, who wants to leave her for another woman, to come home and behave himself. The analogy isn't quite clear.

In other respects Joseph Kramm's play, his first, is a narrative of mental anguish that grips one's interest and holds it, with the tension occasionally relieved by humorous dialog and a probably unintentional vein of satire. The story begins when Jim Downs, estranged husband of Ann Downs, swallows a batch of sleeping pills, intending to shuffle off this mortal coil. Discovered by the police in a comatose state, he is deposited in the psychiatric ward of a big city hospital. After the barbiturates have been pumped out of his stomach, and he has regained his strength, Jim discovers that getting into a psycho ward is lots easier than getting out.

His attempt at self-destruction indicates an inverted homicidal tendency, which makes him a potential murderer. Starting from that preliminary diagnosis, the doctors have a week of field days probing into his subconscious, trying to discover what complex or frustration lies at the root of his mania. After days of interminable quizzing, answering the same repetitive questions hour after hour, existence becomes an endless third degree. Between sessions with the psychiatrists, he finds no relief in the ward, where the dozen or so other patients have as many delusions, and all of them have a fondness for noise.

His wife, it is gradually disclosed, can obtain his release from the bedlam any time she cares to, but delays picking up her option until he promises to give up the other woman and return to his home like a proper husband. He promises, eventually, and she relents.

For forcing her husband to honor his marriage vow, she is called a shrike. This reviewer dissents.

José Ferrer and Judith Evelyn are starred as Jim and Ann Downs, and Mr. Ferrer directed the production. The Shrike is capably staged, for which Mr. Ferrer deserves full credit; but he must split acting honors with his co-star, who handles a more difficult role. The drama is slanted in favor of the wayward husband, giving Mr. Ferrer the advantage of portraying a sympathetic character. Miss Evelyn, as the feline wife, must first win and then alienate sympathy, without appearing vindictive or even raising her voice. It is a beautifully fluid performance that earns bravos from connoisseurs of fine acting.

Among numerous capable performances in supporting roles, those of Leigh Whipper and Will Kuluva, as psychos, of Mary Bell, a nurse, and of Kendall Clark, a doctor, deserve honorable mention. Howard Bay's flexible setting and lighting provide the proper atmosphere for a hospital ward, and Edith Lutyens has selected the right costumes. Mr. Ferrer's efficiency as a producer is comparable to his excellence as an actor.

THEOPHILUS LEWIS

FILMS

SAINT MATTHEW PASSION, which tells the story of Christ's Passion on the screen through the photographing of the fifteenth- to seventeenth-century art masterpieces and on the sound track through a masterly recording of Bach's Oratorio, is the last picture to pass through the hands of the late master film maker Robert J. Flaherty. As in the case of the earlier art film, *The Titan*, Flaherty's contribution to this one is as film editor and doctor to a movie he did not make.

The picture is the product of a Viennese company whose touch was apparently surer in music than in film technique and art evaluation. Considering the fact that paintings were photographed all over Europe for the purpose, some of the choices seem a great deal less than ideal. There is, for example, a disproportionate emphasis on the baroque school of painting—Van Dyck, Velasquez, Titian, Murillo, etc.—which has very little artistic kinship with Bach's music, while the works of Fra Angelico, Giotto and El Greco, obviously appropriate both in subject matter and style, are conspicuous by their absence. On the

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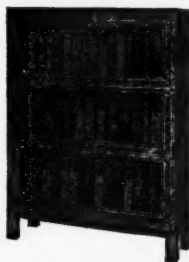
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other hand the music, both in itself and in its performance, sung in excellent English, is magnificent.

Working with the materials at hand, Flaherty has done a remarkable job of imparting movement, continuity and cinematic impact to the essentially static photography. In so doing he has not only achieved a deeply reverent and artistically valid retelling of the sacred story, but also has compiled a wholesome and irrefutable documentation of the central role of religion in the artistic inspiration of other ages.

I hesitate to recommend the film as ideal Lenten fare (though it is), lest I give the false impression that it is something to be endured. It is an absorbing, uplifting and unforgettable experience for the family.

(Academy Prod.)

CRY, THE BELOVED COUNTRY was produced and directed mostly in its actual South African locale by Zoltan Korda, working from Alan Paton's own adaptation of his remarkable novel. Paton's purpose was not limited to telling of a simple Negro country parson's search for his son in the slums of Johannesburg and of the tragic events uncovered by that search. Through the story and from an uncompromisingly Christian viewpoint the author also exposed the whole pattern of man's inhumanity to man as it exists in South Africa.

The movie follows the book on an almost word-for-word basis, the changes being mainly ones of omission. As a result, some of it is awkward cinematically, and the cuts rob the film of some of the novel's balance and perspective. The political activities of the parson's brother, for example, are insufficiently explained and the son's trial for murder is almost edited out of existence. None the less the residue generates enough compassion and indignation for ten movies. Individual scenes have an almost unbearable pathos and tragic dignity.

The cast, composed of Americans (Canada Lee, Sidney Poitier), Britishers (Charles Carson, Joyce Cary) and some amazing South African bit players who do not appear to be acting but simply operating in their native habitat, is beautifully attuned to the film's almost documentary realism. Above all, it is consoling to find a film which states convincingly and unequivocally that the solution to a social problem lies in adherence to Christian principles, and demonstrates those principles in action in the persons of some admirable but happily unsanctimonious characters. Adults should find it eminently worth while.

(Lopert)

MOIRA WALSH

PARADE

ALL THE RULES GOVERNING good public relations were violated during the week. . . . Everywhere, people could be seen not getting along with other people. . . . The social phenomenon washed over into most walks of life. . . . Law enforcement officials felt it. . . . In Galax, Va., a young man bit the ear of a policeman. . . . Employer-employee relations experienced it. . . . In Elizabeth, N. J., the proprietor of a toy store bit the nose of a clerk. His explanation that the clerk's nose "unaccountably became lodged in my mouth during a quarrel" failed to impress the judge. . . . Domestic circles were hit. . . . In Auburn, Ind., a retired railroad man complained to a judge that his wife confined him to the cellar, would not allow him on the upper floors of their home. The court decreed that wives must give husbands the run of the house. . . . Unfair treatment was

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charged. . . . In Decatur, Ill., a citizen vehemently protested his arrest for eating tavern glasses, declared: "I paid for every glass I ate." . . . The want of the knack of getting along with people—an important knack in the field of public relations—made itself felt on far-off continents and islands. . . . In Santiago, Chile, an elderly man, 103 years old, punched a 28-year-old so hard that the young fellow had to be hospitalized. . . . Jails were burglarized. . . . In England, two brothers-in-law stole the lead from the Holloway prison roof. . . . News-stands were victimized. . . . In Atlanta, a young man was fined thirteen dollars for stealing a ten-cent comic book entitled: "Crime Does Not Pay."

The sour notes rising from the sphere of public relations ran the gamut. . . . Personality alterations were reported. . . . In New York, a jury awarded \$106,000 damages to a husband on the grounds that an accident had changed him from a happy, home-loving father into a brooding crank. The wife testified that she could vouch for the change. . . . International relations worsened. . . . In New York, ten hoboes picketed the mansion housing the Soviet UN delegation, carrying signs reading: "U. S. Hoboes and Russian Tromboniks (tramps) Must Meet to Discuss Peace" . . . "High Level Talks Getting Nowhere—Let's Have Low Level Talks" . . . "Stalin, You Send the Vodka; We'll Bring the Beer" . . . "Stalin Can't Call This a Capitalistic Plot." . . . School days were on view. . . . In Carbondale, Ill., a student broke out of jail so he could take a physics examination at a nearby university. Concerning his reactions during the exam, he said: "I don't think I did so well. I kept worrying the cops would pop into the classroom any minute."

During the week, people could be seen not getting along with other people. . . . That, however, is not the whole story. . . . People were doing something much worse. . . . One of the ABC's of good public relations is that no Very Important Person can be flouted. . . . People were doing just that. . . . Jesus Christ is God. . . . He is The Very Important Person. . . . Too many people today are not getting along with Jesus Christ. . . . Too many are wanting in good will for Him. . . . What the modern world needs above all else is the establishment of good, sound relations with Christ. . . . More and more people must learn to get along with Christ. . . . More and more must possess good will toward Him.

JOHN A. TOOMEY

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CORRESPONDENCE

Good wine needs no bush

EDITOR: The Adjutant General of the army has done a service to the Republic by speaking out in condemnation of the dirty money-grubbing practices of some of the publishers of paperbacks. Frequently they clothe a decent book in a sexy cover, as if a good book could not sell without some such come-on. And thus they put temptation in the way of every adolescent passer-by.

Millions of these pocket-size books are being sold and read. A new class of reader has been created by the worthy idea of cheaply published books, but the future of the whole process is in jeopardy because of the practices of some publishers.

W. B. READY

Stanford, Calif.

(Our own horrid example of the practice mentioned by Mr. Ready is the lurid cover we saw on a pocket-book *Sherlock Holmes* story, *The Hound of the Baskervilles*. Enough to make *Holmes reach for the cocaine needle*. Ed.)

Medical investigation

EDITOR: Your editorial "Doctors in Politics" (1/12/52, p. 389) evidences concern about the "extremely formidable pressure group tactics on the part of the 'Healing Arts Professions'" (medical, nursing and hospital professions, dentists, druggists, osteopaths and chiropractors).

Referring to the part the Healing Arts Professions played in Pennsylvania and New York elections, your editorial says: "such political power, capitalizing on the implicit faith patients have in their doctors, carries heavy responsibilities."

The whole matter of health insurance could be kept out of partisan politics during this election year by the creation of a committee of the Congress with power to request and receive the recommendations of all the State Medical Associations, Medical Colleges and the American Medical Association, as to the problems that have given rise to the request for compulsory health insurance. This congressional committee, after consultation with and in collaboration with these medical bodies, could submit appropriate legislation for enactment by the Congress.

JOHN A. MATTHEWS

Newark, N. J.

An Austrian view

EDITOR: As an Austrian student of political science from the University of Vienna studying at St. Louis University under an exchange scholarship, I was particularly interested in Leonard J. Schweitzer's article "Danger ahead for Austria" (AM. 1/19).

I found Mr. Schweitzer's article on present-day conditions in Austria extremely interesting. The descriptions both of the People's party and the Socialist party reveal quite a bit of study of the structure of Austria's major political parties. However, as to the predicted dissolution of the People's party and therewith of Austria's coalition Government, I venture to regard it as wishful thinking—not by Mr. Schweitzer, of course, but by his informants.

It is true that within the People's party a continuous clash of diverse ideas has been taking place since its foundation. This, however, is due to the fact that the party contains three major groups with different interests: peasants, business and tradesmen and white-collar workers. Common to all of them is the principle that a big party like the People's party is the only guarantee that all their interests will be duly represented in Parliament and public life. Their differences, therefore, are never ones of principle, but of method. The question of a split does not arise.

Had any serious split been intended, the year 1949 would have been the time for secession. It was then that what the article calls "a handful of Neo-Nazi extremists" formed their own party. This (very small) party does, it is true, consist in its bulk of former Nazis. It contains as well, however, a number of right-wing people who had nothing to do with the Nazis at all. (The deputy party boss had been in a Nazi concentration camp for years.) Had any group of the People's party the intention to leave it, it would surely have joined this group of "Independents" in 1949.

There have been several attempts to form new right-wing parties (from without and within the People's party). None met with the least success at all. Only people with a minimum of political brains try to form such parties, never men like Foreign Minister Karl Gruber, one of the ablest and most prudent of Austrian politicians. HUBERT E. FEICHTLBAUER
St. Louis, Mo.